



A Family Book:

Being the

WORKS

Mr. ROBERT RUSSELL.

In Three Parts.

PART I. Seven Sermons, on several Texts of Scripture. 1. The Unpardonable Sin against the Holy Ghost. 2. Saint's Duty and Exercise. 3. Accepted Time: Or, Day of Salvation. 4. The End of Time, and Beginning of Eternity. 5. Johua's Resolution to serve the Lord. 6. The Way to Heaven made plain. 7. The Future State of Man: Or, A Treatise of the Resurrection.

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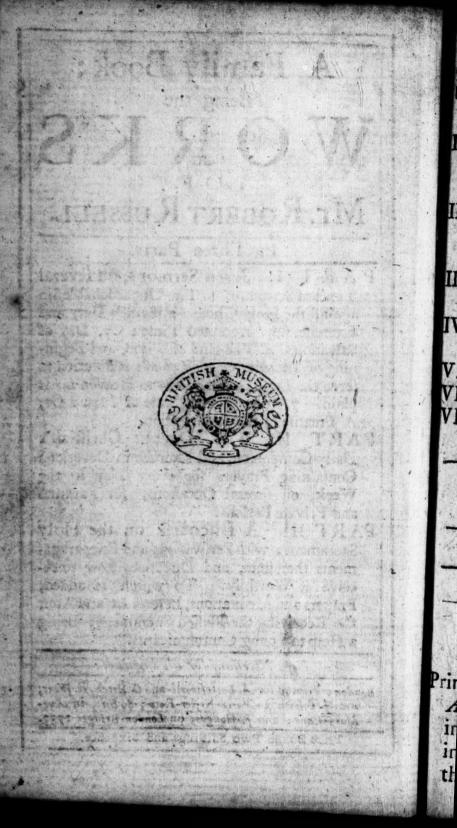
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II. The Saints Duty and Exercise: In Two Parts. Being an Exhortation to, and Direction for Prayer.

III. The Accepted Time, and Day of Sal-

vation.

IV. The End of Time, and Beginning of Eternity.

V. Joshua's Resolution to serve the Lord.

VI. The Way to Heaven made Plain.

VII. The Future State of Man: Or, A Treatife of the Resurrection.

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THE

Preface to the Reader.

HE Reason of Publishing this following Treatife, is, because some People bave defired satisfaction from me, what the Sin against the Holy Ghost is: But I could not make a full Description of it in short; therefore it came in my mind to enlarge upon it in a small Book, wherein they may receive full Satisfastion about it. And this I have done not from the opinions of others, but from the true and written Word of GOD, This Sin can be committed but by few, and yet sometimes it steals into the Hearts of them re-that commit it, when they discern it not. But the Lord of bis Mercy keep us all, both from lew that Sin, and also from the Reign und Dominion of every. Sin; which that he may do, is the Prayer of,

Your Friend,

R. RUSSEL.

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A TABLE of several Texts discoursed upon.

THERE is a Sin unto Death, I John v. part of verse 16.

Fray without ceafing, 1 Thef. v. 17.

now is the Day of Salvation, 2 Cor. vi. part of verse 2.

And the Angel which I saw standing upon the Sea, and upon the Earth, lift up his Hand to Heaven: And swear by him that liveth, for ever and ever, &c. that there should be Time no longer. Rev. x. Verse 5. and part of Verse 6.

But as for me and my House, we will serve the Lord, Josh. 24 part of verse 15.

Good Master, what good thing shall I do that I may have eternal Life? Matth. xix. 16.

Marvel not at this: The Hour is coming, in the which all that are in the Graves shall hear his Voice, and shall come forth, they that have done Good unto the Resurration of Life, and they that have done Evil unto the Resurrettion of Damnation, John v. 28, 29.

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The SIN unto DEATH.

1 John v. part of verse 16. There is a Sin unto Death.

HIS sin which St. John calls here, The fin unto death, is the unpardonable fin against the Holy Ghost, described by our blessed Saviour, Matt. xii. 32. That who oever commits it hath no forgiveness, neither in this world, nor in the world to come. For, All manner of fin and blasphemy shall be forgiven unto men, but the blasphemy of the Holy Ghost, shall not be forgiven unto Men. And be that speaketh a word against the son, it shall be forgiven bim; but whosever speaks against the Holy Ghost, shall never be forgiven, neither in this world, nor in the world to come. This fin against the Holy Ghost is that fin which St John calls here, The fin unto death. Not because that sin deserves death alone, for so does all fin deserve death, both temporal and eternal, for the wages of fin, even

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all

all sin, is death, Rom. vi. 23. But this sin a-gainst the holy Ghost, is called, The Sin unto death, because it binds a man over to eternal death without any possibility of recovery. Now some there are, that go on from one degree of sin to another, they heighten and aggravate their sins more and more, until they are brought to that height at last, as to commit that sin, for which there is no forgiveness,

There is no meer Man since the fall, that can live without sin, for all are sinners: but yet there are Degrees of sin: some sins in their own nature are small, others are more great and heinous. Many sins there are that are great, yet pardonable, and one sin there is unpardonable; and whosoever commits that one sin shall have no forgiveness, but must for ever bear the weight and punishment both of that and of all his other sins. There is such a sin as St. John speaks of here in my text, that is, a sin unto death. And now I come to the explication of the word, from whence I shall raise this point of doctrine.

Doct.) That amongst others sins committed by fallen mankind, there is only one sin, that is, a sin unto death; and who soever committeth that, he hath no forgiveness, neither in this world, nor in the world to come.

Now for my further proceeding on this subject, I shall lay open to you.

First, what the fin unto death is.

Secondly,

Secondly, That all other fins how great and heinous soever, may be forgiven.

Thirdly, That this fin alone shall never be

forgiven.

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Fourthly, The reason why this sin alone is unpardonable. And then,

Laftly, I shall conclude all with a few words

of application.

I shall begin first with the description of this unpardonable sin; where I shall endeavour to make as plain a description of it as possibly I can; and in doing of it, I shall, 1. Shew you negatively, what is not this sin, 2. I shall shew you positively what it is.

I. I shall shew you negatively, what is not this sin unto death; or in what degree a man may sin, and yet not commit that unpardona-

ble fin against the Holy Ghost.

ons of the spirit, that is this sin: It is true, when the holy Ghost comes with a still voice, and knocks at the door of Sinners for entrance, he often comes and strives with them, and secretly woes and beseeches them to leave their Sins and be converted; yet they quench and stifle all his motions, and bear up their hearts against him, and will not be obedient to his heavenly calls; now such fin grievously against the holy Ghost: but yet this alone is not the unpardonable sin against the holy Ghost; for many that have stood it out a long.

long time, and have often quenched and grieved the holy spirit, yet at last they have been wrought upon unto sincere conversion.

2. A man may commit many heinous and crying fins, and yet not be guilty of the unpardonable fin against the holy Ghost. A man may be an idolater, a whoremonger, a fornicator, a murtherer, and work witchcraft, and sin with a very high hand; nay, he may live mall manner of filthiness and lewdness, and yet not be under the guilt of the unpardonable sin against the holy Ghost. Thus we read, 2. Chr. xxxiii. that Manasseth sinned with a very high hand; he was an idolater, an inchanter, and worked witchcraft, and dealt with familiar spirits, and wrought much evil in the sight of the Lord. And Mary Magdelen had seven Devils cast out of her, Luke viii. 2. and yet both were pardoned.

3. A man may fin presumptuously against great light and knowledge, and yet not commit this sin unto death: For Peter when he denied Christ, he did it against great knowledge of Christ; he knew Christ to be his lord and saviour, he was one of Christ's beloved disciples, and for all that how strongly he denied Christ, and with an oath; and yet for all that Christ looked upon him with a merciful

eye, and he repented, and was forgiven.

4. It is not every malicious fin that is the unpardonable fin against the holy Ghost; for St.

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Paul certainly han great malice in his heart, when he went on so furiously to persecute the church of God, and yet he was converted and became a preacher of the Gospel of Christ,

which before he perfecuted.

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5. And lastly, It is not final unbelief, nor final impenitence, that is the unpardonable fin against the holy Ghost, tho some be of opinion that it is, because that fin is unpardonable. and Christ himself hath said, Mat. xix. 31. That all manner of fin and blasphemy shall be forgiven unto man, except it be the fin against the boly Ghost. But you are to take the words of our Saviour in their true fense and meaning; it is all man. her of fin and blasphemy committed within the compais of a man's life that shall be forgiven; except the fin against the holy Ghost; for the in of final impenitence, and final unbelief, is not compleated until the very moment of a man's death; and then you all know, that there is no repentance, and confequently no pardon after death, for Christ saith. He that sins against the Huly Ghost, bath no forgiveness, neither in this world, nor in the world to come. Now, why hould Christ fay, in this world, if there be no space to be forgiven in this world? but a man may commit the unpardonable fin against the holy Ghost, even many years before his death. Besides, there are many thousands that die in mpenitence and unbelief, and are damned, and et never committed the unpardonable sin against the holy Ghost.

Thus have I shewed you negatively, what is not this unpardonable sin, none of those sins

in particular is that fin.

II. I come now to shew you positively, what this sin unto death is, and wherein this unpardonable sin against the Holy Ghost doth consist. Now here are several opinions in the world about it, only I will endeavour, through God's help, to lead you to the plain sight of it by the light of it, by the light of the holy scripture.

Now, in the first place, you must know, that there are two forts of people that cannot

commit this unpardonable fin.

1. The true believers cannot commit it, because it is a sin against great light and knowledge. Indeed, the greatest part of the World shall be damned; yet amongst the greatest part there are but sew of them that can commit that unpardonable Sin against the Holy Ghost.

Some have both lights and grace, these shall not commit the unpardonable Sin. Again, some have neither light nor grace, those cannot commit the unpardonable Sin against the Holy Ghost. Now there must be two ingredients to make up this unpardonable Sin; that is, light in the head and malice in the heart; without these two, the Sin against the Holy Ghost cannot be committed: for to sin against great

great light and knowledge, is not that Sin alone nor yet to fin ignorantly without malice is that Sin but they must join both together, to make up this unpardonable Sin. This we feen plainy, by the example of St. Peter and St. Paul; Peter he denied Christ, and forswore himself oo, and that grievously, against light and knowledge; for he knew Christ to be the only begotten son of God, and he knew God in him; he was one of Christ's disciples and one of his beloved disciples too; he was taught of Christ, and had experimental knowledge of his love and favour, and yet he wickedly with an oath, denied him. Now if Peter had done his out of malice and spight, then he had comnitted that Sin unto death, for which there is ho forgiveness. But Peter had no malice in his heart all this while, even at that Time when he denied Christ, as you may see, Mat. xxvi. 34, 35, when Christ told him, be ore the cock row thou shalt deny me thrice : be answered. I should die with thee, I will not deny hee, and then denying him through infirmity nd weakness of the flesh, when he had conidered what he had done, he went out and wept bitterly, ver. 75. and Paul he had a great nalice and spight against the ways and people f God, as you may see, Acts. ix. 1. Paul breahed out threatings and flaughter against the lisciples of the Lord, went unto the highpriest

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priest, desiring of him letters to Damascus, to the fynagogues, that if he found any of his way whether men or women, he should bring them bound to Ferusalem. Now here was great rage and malice in Saul, against the ways and people of God: but doing it ignorantly he at last heard a voice faying, Saul, Saul, why perfecutest thou me? and seeing a light from heaven, and hearing it was Jefus that he persecuted, he was pricked at the heart, and trembling and aftonished said, Lord what wilt thou have me to do; now by these two places of scripture you may plainly see that Peter sinned against great light, and Paul out of great malice, yet none of them committed the unpardonable Sin against the holy Ghost. But whensoever light and malice meet together in one man, then there is the Sin against the holy Ghost. Now as all other Sins, so is this Sin against the Holy Ghost.

1. In thought; that is, when a wicked man against his clear light and knowledge, doth but conceive a malicious thought or purpose ve towards persecuting the Gospel of Christ, or of the faints of Christ, to hinder the work of

the holy Ghost in them.

This Sin, as is to be thought, was the Sin of the lost Angels, for which cause they were lost without all hopes of pardon. Now some dispute, whether the Sin was the Sin of the thought

thought; but I say in all likelihood it was: for the Angels being only spirits, without bodies, and so having no use of bodily tongues, it could not be committed in word, nor yet could they commit it in action, because they were cast out of Heaven before they could bring it into practife; therefore it must be a

Sin of the Thought.

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Now the Sin was this; their habitation being in the highest heavens, and under God himself. They had exceeding great light and knowledge; they had more knowledge than all the Men in the World ever had, and were happy above all other Creatures: but when a not being contented with this Estate, they thought to be as high as God himself; therefore they maliciously sought to make war a gainst the son of God, and put him out of his he throne; for which cause they were immediately thrust out of Heaven, never 'more to see an the face of mercy; and thus from the beginthe ning they have been counted malicious and reofe vengeful, as raging beafts, and as roaring lions; hus their fin being of the same nature withthe in against the Holy Ghost, they were excluded all hopes of pardon.

in But that the fin of our first parents was not ere the unpardonable fin against the holy Ghost, ne is clear; for though they sinned against great he light, yet they obey'd, and complied with-

the

the will of God, even when the tempter came, untill at last they were enticed and overcome; but they did not fall maliciously, and so were

not excluded all Possibility of Mercy.

that is, when a man speak blasphemously and maliciously of Christ and his holy ways. This was the Sin of the Scribes and Pharisees. Mark. iii. 22. There were certain Scribes came and said, this fellow hath Belzebub, and casteth out devils by the prince of Devils. Therefore saith Christ unto them, ver. 28, 29, Verily I say unto you, all Sins shall be forgiven to the Sons of men, and blasphemies, wherewith soever they shall blaspheme: But who soever shall blaspheme against the Holy Ghosts hath never forgiveness, but is in danger of eternal damnation.

Now the reason of this speech of our blessed Saviour, is shewed in ver. 30 because they said, be bath an unclean spirit; which plainly shews that these scribes have spoken blasphemy against the Holy Ghost: these scribes were great learned men, as they could know no other but that Christ was the son of God, and they knew that he cast out devils by the spirit of God, and yet they, out of spight to Christ, maliciously and blasphemously said, That he cast out devils by Belzebub the chief of devils. Thus the scribes committed the unpardonable Sin against the Holy Ghost, and that in word.

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hat is, when a man being once thoroughly enightened, having entered upon a holy courfe of life, and tasted the comfort of God's spirit, and some foretaste of the Joys of Heaven, and not only makes profession of the gospel, but teaches, it to others; does at last take a diflike of these holy courses, and through pite and malice, utterly forfakes, opposes, and bersecutes those good ways of God, which he before profest and taught. But to sum up this point, this unpardonable fin against the holy Ghost is fully described by the apostle to the Hebrews, Chap. x. 26, 27, 29 For if we fin wilfully after we have received the knowledge of the truth, there remaineth no more facriice for fin, but a fearful looking for of judgment, and fiery indignation, which shall deyour the adversaries. Of how much forer puhishment shall he be thought worthy, who hath trodden under foot the fon of God, and counted the blood of the covenant, wherewith he was fanctified, an unholy thing, and hath done despite to the spirit of grace? likewise, Heb. vi. 4, 5, 6. For it is impossible for those who were made partakers of the holy Ghost, and have tasted the good word of God, and he powers of the world to come, if they fall way to renew them again to repentance, feeng they crucify themselves afresh the son of God, and put him to open shame

I shall a little explain these words, and then

proceed.

now to oppose a thing, is to contradict it, or gainfay it; when a man says a thing is so, and so, and he denies it, and it is not so; when a man says a thing must be done, he says again it must not, nor shall not be done; such an Opposition is in the heart of him that, commits this unpardonable Sin; but a Man may be an opposing man, and yet may not commit this Sin: Therefore,

2. It is the truth he must oppose; that is, he must utterly oppose and reject Christ, who said, I am the truth, Joh. xiv. 9. He opposeth all his threatnings, and will not believe his promises, and counts the blood of the Covenant to be an unholy thing: nay, he also opposeth the spirit of Christ, who is the spirit of truth. So that he will not obey his motions, and will not be led nor guided by him; but a man may oppose the truth, and do it ignorantly: Therefore,

3. It must be theknown truth that heopposeth; he must be once enlightened: Bit you
must know, that it is not only a national knowledge, and humane learning. He may know
much of God, and of his will, in the letter of
the word, and yet not be capable of committing
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hlightened as to see the evil that is in sin, and he excellency of Christ; he must taste of the eavenly gift, and be made partaker of the olyGhost; and taste of thegood word of God, and the powers of the world to come; and by he blood of the covenant, which he counts as a unholy thing, he is in part sanctified and leansed from many Sins he must have sweet communion with God in his word and Sacranent; he must have some taste of the love and avour of God, and comforts of his spirit, and he refreshed by it, and taste of the joys of heaven, and have some foretaste of the hapniness of the world to come.

This is that light and knowledge that lays a nan open to the committing of that unpardolable fin: but yet a man may not fin against all his light and experimental knowledge, and yet do it thro' the weakness of the sless, or hro' some violent Temptations, as Peter did

when he denied Christ: Therefore,

4. He must oppose the known truth wilfuly; he must wilfully fall away, after he had received the knowledge of the truth: other ins are committed through infirmity, but this in is wilful, the will is the chief actor in it; and to compleat and make up this unpardonaole Sin, there is,

5. Malice in the heart without this, this findannot be committed; it must be a malicious pppoling of the known truth; that is, when a

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man being once enlightned, and having tafted en of the heavenly gift, and the good word of God, og and hath been made partaker of the Holy Ghoft, ba and hath had some sweet relish and foretaste of P the holy ways of God, and maliciously oppose attended prosecute them, in despite to the spirit of y, grace, and to die, crucifying a-fresh the son of ru

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Nowaman having gone thus far, he comes, in lat the last place to be an apostate; for thus to op. o pofe wilfully and maliciously the known truth, is the always joyn'd with final and total apostacy: for it he that is far enlightened, as to fee the evil of kn fin, and the excellency of Christ and holines has andhath been made a partaker of the Holy Ghoft, thi of his graces and comforts, and tasted of God's love and favour in Jesus Christ, and has some that foretaste of the joys of the world to come; for ma fuch a one wilfully, spitefully, and maliciously to fall away, he fo falls never to rife more. It ev is true, the Children of God fall, and that often el and riseagain: but then they fall through weaknessor infirmity, and not wilfully and maliciously; but these wicked wretches fall wilfully and maliciously, and so fall finally. Against such, the door of mercy is ever thut; concerning fuch, St Peter saith, It had been better for them not to have known the way of Righteousness, than after they had known it to turn from the holy commandment delivered unto them. But it happened

is the send to them according to the true proverb, the sood, og is turned to his own vomit again, and the sow hold, but was washed to her wallowing in the mire, the of the lace in scripture against these kind of apostoce ates; that is, Heb. x. 26, For if we sin wilfulted it of after we have received the knowledge of the ruth, there remaineth no sacrifice for sin, but a learful looking for of, judgment and stery indigination. Thus have I given you sive steps as open in a wilful and malicious opposing of the tis a wilful and malicious opposing of the snown truth, joined with final apostacy. Thus have I shewed you, as plain as I can, what oft, this Sin unto death is. Now to proceed,

d's Secondly, The next thing to be considered is, me that all other sins or blasphemies whatsoever so may be forgiven; be our sins never so great and many, though we be the vilest wretches that liver lived, yet there is hopes of pardon upon repentance. Manasses was the vilest wretch that we ever read of, yet he repented and was pardoned: Also Mary Magdalen was the chief of Sinners, for out of her came seven devils; wet, because she loved much, much was forgiven her. A man may be a whoremonger, an admiliar spirits, and yet at last he may repent and be saved, and yet I have heard talk of some that are so sooils as to take the Sin of

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fornication a fin unpardonable, from God's own words in the fourth Commandment. the Lord thy God am a jealous God, visiting the sins of the fathers, unto the third and fourth generation: From whence they fay, that chilut dren that are base-born are not faved, unto the third and fourth generation: But this is a most erroneous interpretation of God's word; it is those that hate him, and continue hating of him, that he will visit their iniquities upon: For fornicators and adulterers themselves may repent and be faved, much more the children who know nothing, nor could help nothing: ForChrist with his own mouth tells the scribes and pharifes, Matth. xxi. 31. that the publicans and harlots shall enter into the kingdom of heaven before them; for there is no fin but is pardonable, except the fin against the holy Ghoft. But,

Thirdly, This fin against the holy Ghost, is alone the fin unto death; that is, a fin unpardonable, never to be forgiven neither in this world, nor in the world to come: Not because the merits of Christ is not sufficient to pardon it; for this fin, as well as other fins, are but finite, whereas the merits of Christ are

infinire.

Onject. What is the reason then that this sin

cannot be forgiven?

Answ. This question brings me to the fourth thng considerable; do but mind me a little,

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This fin is called the fin against the holyghost, the ot because it is a sin against the person of the ply Ghost, for so is all sin against his person; nil- ut it is called the fin against the Holy Ghost, nto ecause it is against the office and work of the oly Ghost. Now every one of the three perid; one have their particular work: The work of
the he father is to create; the work of the son:
to redeem lost sinners; and the work of the
hay oly Ghost is to enlighten, convince, sanctify,
ren and convert them. Now a man committing g: his unpardonable Sin against the holy Ghost, bes ejects all this work of the spirit. Now for a bli- nan to be fo thoroughly enlightened by the holy om Shoft, that he comes to know the evil of Sin, but and his lost and undone Condition without oly Christ, and that none but the merits of Christ ansave him; and notwithstanding wilfully and , is maliciously to oppose him, and the work of his un- pirit, and to refuse to be beholden to him for alvation; now for such a one, I say, to be forin given, is utterly impossible. Not

Object. But why is it impossible? Nothing is

ins, mpossible with God.

Answ. Nothing is impossible with God that loes not imply a Contradiction: But that God. vill forgive the Sin committed against the holy shoft, implies a Contradiction: For how can

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he have pardon given him that utterly rejoint ? As for instance.

A man thro' ignorance may deny Chrift, and maliciously fall from the profession of the truth into all kind of wickedness, as didSt. Paul, and the Tews that crucified Christ: and yet not falling against light and knowledge, there is room for the holy Ghost to work upon him, to enlighten him, and to convince him of his folly, and so make away for conversion. But for a man, when he is once enlightened by the holy Ghost, and has had some taste of God's love and favour, and some foretaste of the joys of heaven, and then at last utterly oppofing this illuminating work of the spirit, wilfully and maliciously to fall away, and so to reject the spirit's renewing work; alas! Then the holy Ghost is done, he has nothing more than that he can work in him for this wretched creature has utterly rejected him, his enlightning work, his convincing work, his fanctifying work, he has utterlyrejected Christ's pardon, heaven and all. Now this poor wretch is past all hopes of mercy, all hopes of pardon; nay, for fuch a one we are forbidden to pray; as you lee in the verse, whereof my text is a part Now Christ praved for them that maliciously crucified him, Luke xxxiii. 24. faying, Father, forgive them, for they know not what they do, Alas! they know not what they were a doing, for had they known it, they would not have cru-

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they had known and yet crucified him, hrist would not have spent his breath to pray them; for it would have been utterly in ain: For when a man has committed this unardonable sin, neither the praying in heaven or earth can do him any good; for as the ext saith, There is a fin unto death.

I shall conclude all with a few words of Aplication; and I will be as short as possible of this discourse should be too large for so

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First, A word of comfort. Secondly, A word of counsel.

First, A word of comfort. It may be with earing and reading of this terrible discourse. our hearts begin to ake for fear that you have ommitted this unpardonable fin: But, I think, have sufficiently proved to you what it is; and tell you again, that there are but few that can ommit it; nay, there are millions that are tornented in hell, yet never committed this fin: Nay, farther, an ignorant protestant may thro reakness, and out of a flavish fear, turn papist. nd renounce his profession, and yet not commit his unpardonable fin against the Holy Ghost: for doing it out of ignorance and infirmity. here may be matter left-forthe Holy Ghost to work upon whereby he may yet be converted nd faved. Confider this also, if you are afraid hat you have committed it, and wish that you

you had not committed it, and wish that you had not committed it, if it were to do again, then that is a true sign that you have not committed it.

Secondly, I must conclude all with a word of counsel.

above all, take special heed of those Sins that come near to the sin against the holy Ghost; and they are these: hypocrify, taking only the outward profession of religion, and so dissembling and mocking of God; sinning wilfully a ry gainst conviction of conscience, and against le great light and knowledge, sinning presumpes tuously (with an high hand:) These sins, tho eginone of them are the direct Sin against the pholy Ghost, yet they will come very near to the it; therefore take special heed of them, less uce they, in time, should bring you to the committeenting of that unpardonable Sin. And,

a true faith ingraft yourselves in Christ, for he to they that be in Christ, can never commit this mb unpardonable Sin: For know this, that among and all the Sins committed by fallen mankind, there ein is one Sin that is a fin unto death, which is the the unpardonable Sin against the Holy Ghost d. which whose ever commits both no forgiveness efforts.

which whosoever commits hath no forgiveness, erfo neither in this world, nor in the world to come is, be Consider what hath been said, and the Lora with give you Understanding.

The End of the First SERMON.

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Or, An Earnest

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vitation to the Throne of Grace. The First Part.

Theff. v, 17. Pray without ceasing.

iat O the glory of God, and the good of fouls, there is no subject more neceshe ma ry for me to write upon, than to stir peo-ns le to the duty of prayer, both in their fami-up es and in secret. I find it a duty most sadly no eglected, not only among the prophane sort he people indeed, they feldom or never part to their families, therefore it is to be feared eff such less do they pray in secret. But I have nit een amongst such as seem to be the best of eople, that are full and righteous in their by calings towards others, that delight to hear for se best preachers, and join with the best asthis mblies, and are very kind and courteous to-ong ards others, and yet they neglect prayer in the teir families. Some of them I know do pray the their families on evenings before they go to noted. But as for those that make conscience of ess, erforming the duty of prayer in their famime. s, both morning and evening, they are fo ord wthat there are but here and there one to be und of them: This is a case very much bewailed

wailed and lamented: Nay in this one duty have just cause to condemn myself; for I ma write with shame enough, that this duty prayer has been too much neglected by mea well as by others: Nay, to this day, I find much averseness and backwardness to this de ty, so much soathfulness, deadness, and du ness of spirit; and sometimes one lust, or or vanity or other steals into my Heart, which makes me think myself to be unfit for the duty of prayer, and I find it sometimes ve hard to pass over all the difficulties, and pe form the duty of prayer aright. This makes me the more to pity others, looking upon thers to be in the fame condition with myse But, confider friends, this is the work of the devil, who does what he can either to keep of devil, who does what he can either to keep from prayer, or else to disturb us in praye So it was with the children of God, Job i. T fons of God there came and presented the felves unto the Lord. But what to do? I a o fwer, it was to pray and make supplications to the Lord. Then it is faid that fatan came w mong them: But what did he come amount them for? I answer it was, if he could to ke them from their duty, or else distrub them in their duty; by filling them either with was in dering or distracted thoughts, thereby to call it them to lose the benefit of the duty. Ala d friends, faithful prayer is that which the de e cannot endure; for there is no weapon more to

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werful for the weakening fatan's kingdom, d fetting up the kingdom of Christ in the

uls of finners, than prayer is.

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The devil is content that we should read. d come to Church, and hear fermons, witht much difturbance, because he thinks he ay easily keep us from profiting by the word; t he labours with all his might, to keep us the om prayer and meditation, because he knows that these duties weaken his kingdom. But, very friends, let not you and I yield ourselves to fatan's temptations, but refift him, and nak r up ourselves to take hold on God, and call on on his name by constant and servent prayer. yse Certainly, if the wickedness of the Sodomites of thered and vexed the foul of righteous Let, it eep ould grieve him much more if he were now ray nongit us in this degenerate age, and faw . Tw wickedness abounds in this world: How theind is by one judgment or another frowning, Is on us for our ungodly doings; how that end of all things is near at hand, and yet onu ame wmany prayerless persons and families there amongst us; how many multitudes of peooke can rife in the morning, and go about hem ir concerns in the world, and then to bed h wa sin at night, and never regard to pay in o cal ir families, but live as if they had not a Alad to feek; as if they had not an everlasting he de to prepare for: Friends, let me defire no more to consider these sew things.

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First, Consider that your neglect of praye is a fign that you are none of God's childre but you are yet in your unregenerated and un converted state and condition; andit were bet ter that you had never been born, than the you should die in such a condition. O conside that your breath is in the hands of God, an he may stop it when soever he pleaseth; yo cannot affure yourselves of an hour to live and is it not then a dangerous thing to live the neglect of prayer? O friends! How dat you go forth in the morning without praye left death should meet you before night, an cast you into hell; or, how dare you at night lie down in your beds, before you have be at the throne of grace, and pleaded then with the Lord, by prayer, for grace, pardo and mercy, lest you should awake beformorning in the slames of hell: O do but co fider now and then upon this, how exceeding dangerous is it to live in the neglect of pra er. But if you have the spirit of prayer, if yo give yourself up to constant fervent praye this is a fign of your new birth; and when ever death comes you are safe. You kno that a child as foon as it is born cries; fo finner as foon as he is born again, falls a cr ing unto God, as it was said of Paul, as so as he was born again. Behold he prayeth, Al iv, 11. It is the spirit of adoption that make us cry, Abba Father.

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Secondly, Consider the end thy God reires prayer, and let that encourage you to e duty, God does not require prayer that he ay receive from us, for he is infinitely and rfectly happy without us, and therefore eds not our performances: But God being illing to bestow those good things we need, d to communicate that grace and mercy, ithout which we are miserable for ever, erefore it pleaseth God, out of his infinite odness, to require prayer, to make us fic r the mercy which he knows we want: herefore the Lord commands us to pray alays, Luke xxi. 36. Pay always, that you may accounted worthy to escape all these things, id to stand before the son of man. See 1 Tim. 8. Rom. xii. 12. Phil. iv. 6. And also re in the text, Pray without ceasing.

Thirdly, Confider while you are strangers to ayer, you are flaves to the devil, and he is ing what he can to work out your utter in and destruction: The devil is faid in ripture to fill the hearts of the ungodly, to ep possession of them, and to work in the ildren of disobedience. And truly the devil ids abundance of prey, for some watch not all, nor pray not all against him. ey that pray not, are led captive by fatan at mak spleasure, and they do not care nor defire have his snare broken, nor themselves revered. Friends, consider, the more you ne-

glect prayer, the stronger your corruption will grow, and the more fin will encrease in you, and the more fit you will be for utte ruin and destruction. But on the other side the oftner you pray, and the more frevently you pray, the more fin and corruption weak en in you, and more fit you are for grad and mercy: as it is a remarkable speechamon Mr. Dod's faying, prayer will make a man give over finning, or else sin will make a man give o ver praying. O! friends, as ever you defire to be deliver'd out of the thraldom of the devil as ever you defire the falvation of your fouls as ever you defire to find grace and mercya the hand of God, be perswaded to give your felves in earnest fervent prayer. But,

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Pourtbly, Confider, those that are stranger to prayer, the God of heaven is against them Odreadful! Who are they that can stand be fore his indignation? Who can defend hima gainst that arm that is omnipotent? The mountains quake, the hills melt, and the ve ry devils tremble before this God, fure it dreadful to have so glorious and great a Go an enemy: But an enemy he is to all then who do count his favour and mercy not worth praying for: Those that do not intreat this God to be reconciled, now whilft he offers to be reconciled to them, it is a fign they nei ther value his love, nor fear his wrath; there he for at ion

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re his wrath they must abide, except they in good earnest seek unto him.

Fifthly. Consider, they that are Strangers to ayer, and will not cry to God, now in the Day their visitation, whilstpardon and mercymay had, they must look to be neglected when ev areforced to cry, when mifery and diffress ver them. O read and tremble at the place, Prov. i. 26, 27, 28. I will laugh at your alamity, I will mock when your fear cometh: ben your fear cometh as Desolution: when diess and anguish comes as disolution; when distress. danguish comes upon you: then shall they call on me, but I will not answer: they shall seek e, but they shall not find me. My friends if you ill not feek the Lord now, whilst he may be und, if you will not callupon him now, whilft. is near, Isa, xi, 6. You may at last be forced cry in your Extremity, and not be regarded.

Sixtbly. Consider, you that live in the neglect prayer, that quickly the accepted time, which bu improve not, will be past and gone; and en you shall beg; yea, and beg earnestly, but ust certainly be denied. We read in scripture Calls that have not been regarded; the foolish rginscame after the door was shut, and cryed ord, Lord, open unto us; but alas! they spoke hen it was too late, therefore the reply was, I nei wyou not whence you are, Matt. xxv. 10, 11, 12 hen the rich man in hell begged for a dropof for ater to cool his tongue, this was not granted,

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Luke xv. to intimate that not the least mercyi hell is to be expected, nor the least mitigation of torments is to be looked for : all then wil be ready to pray, Lord, open the door that let into thy kingdom and glory: Lord vouchfal a little respite, a little ease in the midst of ou torment. Obut then God's Ear will de stop we ped, Heaven's gate will be shut, and men will be gone for ever. O what a madnets is then to waste all our precious time, and no come to the throne of grace before the days grace come to an end.

Seventbly and Lastly, If you live in the neglet Bi of prayer, your common mercies to you, form that threatning is fulfilled upon them, Mal. ii to 2. I will send a curse upon you, and curse you du bleffings. Prayer will turn curses into blessings be afflictions are part of the curse which are in vi flicted because of sin: but prayer alters the nature of them, and turns them into mercia et and bleffings; for the fanctification of them of being begged by prayer, and granted, the volume of them of the state of the sta work together for the good of them: For (fait in the apostle) afflictions yield the peaceable fruits righteousness to them that are exercised thereby On the other side, where prayer is not, there n bleffings are turned into curses, and good thing n which are received work together for the shame and ruin of those that do enjoy them Common mercies are madea curse untoprayer less persons; so if they continue in the negled by yi

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of prayer, they must certainly miss of those especial saving-mercies revealed in the gospel. As pardon of fin, justification by Christ, adoption, sanctification by the spirit, deliverance from Hell, eternal happiness in the life tocome, and God hath determined and declared in his word, that those that willhave these thingsmust feek them: but if they feek them not by ear-nest fervent prayer, it is a sign they understand no not the worth of them, and therefore must ceryou ainly and justly go without them. God is not o prodigal of his mercies and favours, as to let ling them away upon those persons that do fo not think them worth a praying for. These you luction to the matter enfuing, that you may igs be the more stirred up to mind what I have to vrite: and if you have hitherto neglected the prayer; that you would now in good earnest reit etabout it. O you that are strangers to prayer, her consider that you are all this while in a most the voeful and miserable condition; for you are aith n your fins, flaves to the devil, mere strangers to God, and under his wrath and curse; and reby f you should die in this condition, you are her indone for ever. And if you will not feek ing into the Lord by earnest prayer, that you the nay be delivered out of this condition?

em You want a pardon, you want Christ and yer race, and you are undone i fyouhave not these gled pul-bleffings, and you will not ply the throne

of grace for the obtaining of them: friends if you did but feriously consider your state and your wants, you would find it necessary to obey the words of the apostle here in the text, to pray without ceasing. Now the point of doctrine which I shall raise from these words in this: That it is both the duty andwork of every true christian, to pray without ceasing. Now in my further handling of this point concerning prayer, Ishall endeavour, First, to shew what prayer is. Secondly, what it is to pray continually. Thirdly, to shew some reasons why we ought to pray without ceasing. Lastly, tomake application

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First, what prayer is: in short prayer is an earnest and fervent offering up our desires to God by faith, in the name Jesus Christ, for thosegoodthingsthat are agreable toGod'swill and our own necessity : now there must concur those two things tomake upthe dutyof prayer, Ift. an earnest and fervent desire, a longing defireafter those graces and bleffings we come to Godfor, forthere are fome that comefrequently tothe throneof grace, and offera formof words, in a praying way: I fay a form of words, either composed ready to their hands, or else of their own composing: and so they come to God with expressions of words, without an hearty defire after those gracies and mercies they seem to pray for; but their desires run out after other things; after their lust, their covetousness, and the things of this world; and yet they will feem

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em to pray mightily against sin, and fleshly ists, which they have no desire to be rid of; nd for the obtaining of those gracies and spitual mercies, which they are not sensible of heir want of, nor have any defire to attain. ut yet they will often make use of prayer, ther as a veil to hide and cover their wick-Iness, and to shew themselves to the world to religious, or else as a devile, to quiet their insciences in a course of sin; and so they make infession of fin toserve instead of forsakingof n, and praying instead of repeating. ch a kind of prayer is abominable to the ord; yea, this kind of praying, is indeed no. aying, but only babling, diffembling, and ocking of God; yea, it is a lying unto God; obraim, (saith God) compasseth me about with s, Hof. xi. 12. Hypocrites do nor pray, but stead of praying they lie unto God, they ake as if thay had defire to know God, to ve and obey God, to be holy and heavenly, hen indeed they have no heart, no defire to y fuch thing. This is the first concurrence to ake up the duty of prayer, which is a hearty d fervent defire after those graces and good ings we pretend to pray for, without which r praying is no praying, but babling and ocking of God. 2 The other concurrence make up theduty ofprayer is this: an offergup of our defires, either with the mind or ice, for if our defires are never fo great to attain

attain grace and mercy, yet if we do not offer these desires up withmind and voice, our saving of these desires alone is not praying, but where there are hearty fervent defires after grace and mercy, and those desires are expressed, either by fighing, groaning, whispering, speaking, or by voice; this is praying indeed. And this shall be sufficient to shew what prayer is.

Secondly. The next thing I promised to shew is, what it is to pray without ceasing. Now to pray without ceasing, is not to do like unto that fect, who thought that prayer was to be their whole business; no, no, there are other duties which God hath required, and prayer er must not come in the way of other duties, to not shuffle them out. But in general to pray with out ceasing, implies a taking hold of, and improving of all those seasons and opportunities, wherein God and our own necessities calls us unto prayer; this is to pray without ceasing. But more particularly to pray with ceafing, implies.

First, A being always in a disposition and frame to pray, when soever God requires it ed The heart must be reconciled to the duty of an prayer, and fall in love with it, and come to the throne of grace with delight, and also be ne, continually resisting of that backwardness and Indisposition to prayer, whenever the season hr of prayer approach, and always to watch our en

hearts to keep them in a praying frame.

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Secondly, To pray without ceasing, implies a aying, in every state and condition of life it easeth God to call us to; for without prayer, ckness will be unfanctified, and health will a judgment; without prayer, health and osperity will be a snare, and will occasion a rgetfulness of God, and a daring to rebel gainst him, and will serve to encourage a eglect of the foul, and of another world, and to eithout prayer, adversity will be intolerable, nto and if it be removed, it will be in anger. Thus be condition should cause a neglect of prayer.

ner Thirdly, To pray without ceasing, implies a ver refevering in prayer, and never to give over ntil we have our request granted. God in his isdom is pleased sometimes to cause us tostay onger for a mercy before it comes, both to hake themercythe sweeter to us whenitcomes, us and also for the trial of his people's patience, ng. thether they will perserve and continue waing, ing at the throne of grace, and those that are ue believers will be content to wait, and to and faitin God's way, until their prayers are granit. ed: fo did the woman of Canaan, when she of time to Christ for mercy, wait; though at her to ref fute, Christ gave her no answer at all, yet be he, notwithstanding, continued her sute with and sore earnestness, crying after him. But then fon hrift, though he spake, yet gave a seeming our enial; and told her, that he was not sent but nly to be lost sheep of Israel: and yet she

would not give over, but cried again for help: but yet instead of helping her, he called her dog, and told her, that it was not meat to take the children's bread, and cast it to the dogs, Then instead of leaving off her fute, she came to Christ with great humility; she acknow. ledged herfelf to be a dog. Sheacknowledged her own unworthiness of mercy; but yet she despaired not, but by faith pleaded Christ's mercy and bounty; telling him, Though I being a dog, am not worthy to be made a partaker of the children's bread, yet the dogs may eat of the crumbs that fall from their master's table. This shews how thankful she would have been for the least crumbs of mercy: whereupon Jesus immediately commanded the greatness of her faith; and as it were, gave her the key of his treasure, and bid her take whatfoever she wanted, whether mercy for herself, or mercy for her daughter, O woman, great is thy faith, be it unto thee even as thou Thus I have shewed what prayer is, and what is it to pray without ceasing.

Thirdly, the next thing is to give fome reasons why it is her duty and work of eve-

ry Christian to pray without ceasing.

First. We should pray continually, because God is always ready to hear; and though God knows our wants, is ready at all times to bestow upon us whatsoever we want, yet the Lord in his wisdom would have us to wait up-

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him by fervent prayer for those spiritual od things we want; nor that prayer moves od, but because continual fervent prayer akes us fit to receive the mercy we come unhim for; if God should bestow his special ving mercy upon a Sinner before he is fit for the mercy would be but little priz'd by him, d God would have but little return of praise d thanks from him. Therefore, for this rean. God will be fought unto for his especial ercies before he will bestow them. After God d promised to pardon, renew, and to hear real, yet he appoints prayer, as a means to ing down these mercies, before he will bew them, Ezek, xxxvi. 37. For all this, I ill be enquired of by the bouse of Israel, to do is for them. Consider, friends, pardon is rea-, and grace is ready, and mercy is ready embrace you Sinners.

Secondly, We must pray without ceasing conwally, because Christ is continually praying sus; Christ prayed night and day for us, hen he was upon earth, even, until he was in agony, and now he is in heaven he makes ntinual intercession for us, Heb. vii. 25. wrist in heaven is always presenting to his faer his suffering, and by his sufferings and bod shed, all that we pray for has been rehased; the blood of Jesus Christ cries in od's ear on the behalf of those that pray, at the curse that Christ hath bore may be re-

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moved from them, that the fin for which Christ was wounded may be forgiven them; that out of his fulness they may receive grace for grace; and that for his fake they may be delivered from the wrath to come. Now, friends, if Christ prayed for us so long, and fo fervently, until he was in an agony, and still prays for us in heaven; shall we yet loke the benefit of all for want of praying for our felves? O for shame! Seeing Christ doth his no part, let us do ours.

Thirdly, We must pray without ceasing, because the spirit is always ready to help our infirmities, Rom. viii. 26. The spirit is ready to instruct us what to pray for; as to remove the load of indisposition to this duty, to quicken our deadness is the duty, to enlarge our defires after grace; and to strengthen us to wre-

file for a bleffing.

Fourtbly, We must pray continually, because fatan is always ready to affault us; he goes about like a roaring lion, seeking who he may de vour, 1 Pet. v. 8. Satan is never idle, he is always following us with snares of temptations, our life is full of temptations, and shall we not continually praying against satan and his affaults? wicked spirits are continually engaged against us: We wrestle, saith the apoftle, with principalities and powers and spiritual wickedness in high places, Eph. vi. 12. We had need therefore to pray without ceasing, ote feeing

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Fiftbly and last, we should pray without reasing, because our corruptions quickly get trength upon the least neglect of prayer. If by burwatching, praying, and wreftling with God, we have got some strength and power against our corruptions, as anger, pride, covetousness, leshly lusts, sensuality, and our affections are his noved, and inflamed towards God and heaveny things, and we are got into a state of grace, nd if we once let down our watch, and negect prayer, our corruptions will get strength gain, and our graces will decay, and our ove to God, and holy things will decay: Now all these things considered, we may see de hat it is necessary for us to take care that we re e not careless, slight and negligent in our erformance of this duty of prayer, but stir p ourselves in the performance of this duty,

of a nd to pray without ceasing.

Thus have I done with the doctrinal part: al But before I proceed, I shall answer an ob-

ons, ection which may lie in the way.

we One objection which some will make is his his, whether they ought to pray with a form? ome there be that hold a form of prayer, po nd some be against it.

Now in answering this objection, I shall en-We cavour to reconcile both parties: You must ing, ote, that there are two kinds of prayer com-

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prayer, fecondly, fecret prayer.

For the first of these, if you be about publick or family prayer, and are the speaker, it is most convenient for you to pray in a set-form of words, fuited to the general necessities of those that join with you, and the necessities of mankind is general throughout the world. Such forms of those are already composed by many eminent divines. I fay, in publick or family prayer, it is most convenient to pray in fuch a fet composed form of words, that those which join with you, being acquainted with your matter, may with more readiness go along with you in your expressions. And as for the lawfulness of those forms, consider, that Christ hath given us a set-form of prayer, which is the Lord's Prayer. Now this form Christ hath given us both to be a rule and pattern to direct us in prayer, and also to be used in our prayers; the command of Christ in Mat. vi. q. is in these words, After this manner pray ye, that is to teach us, that the Lord's prayer is given us not only to be used as a form, but also to be a rule for directing us to pray, according to that pattern. But in Luke xi. 2. the command of Christ is in these words, suben you pray, say, Our father, &c. This is also to teach us, that the Lord's prayer is used not only as a pattern or rule : but also a form to be

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To conclude this, writers record, that forms vere used when our Saviour Christ was upon he earth, and Christ joined with them in hose forms: And yet Christ neither contraicted these forms, nor blamed them for ung them. Therefore if your objection be oncerning publick or family prayer, I have

ifficiently answered that.

But Secondly, if your objection be concerng secret prayer, I shall soon resolve you in hat it: if you ask whether you ought to pray in cret by a form? This is the fame thing as if ou should ask, whether a man ought to ake use of his legs, or make use of his rutches to walk with? For you all know, that a man be lame, and cannot use his legs, he ight to walk by crutches until he can have e use of his legs and fling his crutches aside: ven so those that have hitherto been straners to prayer, and also to themselves who are eak, and have not attained unto the gift of ayer, and therefore they know not how to ay, these ought to pray by a form, and to ake use of such forms as may lead them to e knowledge of their own particular fins, d their own necessities; and then, as on as they can come to know themselves, eir own particular fins and wants, fo as to nfess them; their own corruptions and in-

clinations, fo as to lament over them, their own temptations, so as to pray against them; also their own wants, that they may beg of God to have them supplied; then they ought no longer to use a form, but to lay it aside as ufeless, because they are able to express their own particular wants without it. And besides there are no written forms of prayer, that can fute with the state and condition of every particular christian; for one christian is under one circumstance, and another under a nother; therefore every one ought to flud his own fins, temptations; and wants, and then fall to prayer, according as he finds his own condition to be. But, for a man under whatfoever circumstance he be, yet for him use a form, it is a fign he prays for he know not what. To give you an instance or two Suppose you are a condemned malefactor, and were going to the king to beg a pardon, you would not need a written form of words to carry with you; for your own condition would teach you what to fay. Or, suppose a begga should come to your door in a miserable con dition, ready to starve with hunger, you would foon hear how hard he would beg, what com plaints he would make, and what argument he would make to move your pity, without written form of words: Even so, if you hav but a true fight and fense of your fin and m fery, and of your want of fuch and fuch for

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nercies, you would not need a written form o teach you what to fay to God, when you ome to the throne of grace.

This I hope I have fufficiently fatisfied you n answering this objection, whether you

ught to pray by a fet-form, or no?

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Thus, having done with the doctrinal part, nd answered this objections, I come now to he application. The first use shall be a use of amentation. If it be such a necessary duty of very christian to pray without ceasing, then that shall we think of those that never pray, either with their families nor yet in fecret? They mind nothing but the things of this orld, and the lust of the flesh, but never ek after God. Sure these needs must be in a d miserable condition. This is a lamentati-WS n, and must be for a lamentation.

Secondly, The next use shall be of caution; t us be cautioned against these two things: First, Let us take heed of a formal, dull, areless and heartless performance of this duty f prayer Now that it may be avoided, take nce. But if you ask, how shall I do to preare myself aright for this duty of prayer? I
went lay be accepted and granted, you must folwent these directions. eed of rushing unpreparedly into God's pre-

1. Before you go to prayer, fludy the knowdge of yourselves. Examine how the case **flands**

stands between God and your fouls, and which way your defires run; and if you find that your defires run heaven-wards, then examine the matter of your desires, what it is you would have God to do for you: ftudy your Sins and wants, what corruption you defire to be rid of, and what graces you would have God to do for you; study yourSins and wants what corruption you defire to be rid of, and what graces you would have God beftow upon you. If you do not acquaint your felves with your care before-hand, you cannot expect to know it aright on a sudden; as you go to no pray, if you do not actually look into your or hearts and lives before you go to prayer, your yay fouls will be unhumbled, and want that lively fense of your necessities, which must put life the into your prayers. Before you pray, consider what Sin is, what God's wrath and hell is, and bar what lusts and corruptions are yet in you, and ied what grace and mercy you stand in need of. And this will make you pray, and pray to pith purpose, with all your heart.

2. As you go to prayer, take need of vain and finful thoughts, that they do not come in and spoil the duty. To this end, watch your hearts, your thoughts, and your affections, very carefully, that your heart be not enfnared gen with the love of money, Pleafures, or any luftful defires? the thoughts will eafily fol-

low the affections.

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3. When you come to God by prayer, come n fuch humility as befeemeth a condemned finer, and yet in the faith and boldness that beemeth a fon and a member of Jesus Christ; onot conceive a conceit of thy worthiness in ourselves, yet take heed of any despairing houghts in prayer: but be as constant in evey lawful request as you ask, as if you saw your lorious redeemer interceding for you with his ather. Faith and hope is the life of prayer, nd Christ is the life of hope. If you pray, and to hink you shall never be the better for pray-18 ng, your prayer will have but little life, thereore let a crucified and glorified Christ be alays before your eyes in prayer, not in a picire, but in thoughts of a believing mind. See life that the apostle saith to the Hebrews. Heb. der v. 14. 15. 19. We have a great high priest and bat is passed into the Heavens, Jesus the Son of of nd yet without Sin. Let us come therefore to with boldness to the Ibrone of grace, that we may btain Mercy, and have Grace, to belp intime of leed, Also, Heb. vi. 25. He is able to save to be utmost them that come unto God through bim, out eing be ever liveth to make intercession for them. ea, we have a promise by Christ for encourred gement, Job, xiv. 13. If you ask any thing any my name, I will do it.

fol. 4. Labour hard with your hearts all the me you are praying, to keep them in a reve-

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rent, ferious, fervent frame, and fuffer then not to grow remiss and cold, prayer to turn in to lip-labour, or into a life-less formality the heart may be fenfeless, though the voice feen to be earnest, and therefore the heart must be carefully watched, and diligently stirred up

5. In the last place, the other caution Ishal lay before you, is this: After you have don prayer, take heed of contenting yourselve with the bareperformance of thatduty, think ing yourwork isdone whenyour prayer isdone the but carefully examine how your thoughts have determined to the state of the been, in what frame your hearts have been ac whilst you were praying, and then watch for my a return of prayer. Do not think you have ne done enough, when you have done praying be but watch for a return of prayer, David har adi been praying, and then he was refolved to an hearken what the Lord speak, Psalm. Ixxxv he, 8. So the church, believing that the Lordwood no hear resolvestowait for him, Matt. vii. 7. There and fore will I love the Lord; I will wait for the God of my Salvation: my God will bear me orld prayer, you do not watch for return this whom you have todo with, in prayer. Whe mily you pray, you engage in an ordinance of the state you pray, you engage in an ordinance, and ion shall that be used in vain; you are, therefore The to stand upon your watch-tower, and to observe with the prophet, what God saith to it. you, Heb. ii. 1. This is the second use. Third

Thirdly, the third and last use shall be of exortation, for the stirring of you all up, both family and fecret prayer. As for family ayer: O be perswaded for the Lord's sake at you would make conscience of family praynot only in the evening, but every morning d evening. This is a duty that is most fadly glected in this age. O! for the fake of your mortal fouls, do not fuffer your company finess, and the delights of the world and sh, to rob you of God's love, and to ruin your we dy and foul in hell for ever. Let me perade you to take this counsel, that what comny foever is at your house, at unseasonable nes, tell them thus: That is now time for you be with your God, it is time for you to be at home, ading and praying in your families. But if you mor shake off your company and business in xx ne, then do as Abraham did, Gen. xxii. 5. of aid to the young man, tarry you here, whilst ere and this lad go yonder and worship. Consider the end s, your fouls are more than ten thousand me orlds; and you had better neglect any thing no this world, than to neglect your fouls. But, o, wing faid fomething for the perswading to he nily prayer, in my fermon on Joshua's resoand ion, I need fay no more of it here.

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Therefore, 2dly. Let me also exhort you to object prayer; for it is to be feared, that this h to svery much neglected amongst us; nay, s not only neglected amongst loofe prophane

Sinners,

Sinners, but also, it is to be feared, it is fadly neglected by professors, and those that are conflant performers of family duties. Many that make conscience of praying in their familie both night and morning, yet follow them to their chambers closets, and you shall see no thing of fecret prayer. Friends I can tell you and that by woeful experience too, that to pra aright is the hardest work in religion; and the by reason of those many opportunities, pull backs, and hindrances in this duty; feet prayer is the greatest enemy the devil has; h cannot endure that people shall go to praying fecret, because no duty can be more powers in the pulling down of Satan's kingdom in the foul, and fetting up the kingdom of Chris than fecret prayer is.

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Consider, that secret prayer, if fervent, is firiving against fin and corruption, for when ver we are a firiving against sin, for duty at fin strive for the victory; whilst duty holds up, Sin goes down, but when duty flags, S gets up. Secret pray, if hearty, will make us weary of Sinning, or elfe Sin will make weary of fuch kind of praying. And if cret prayer once be a Wearisomness to us, is a fad fign that Sin gets the upper-hand there cannot be a more effectual way for S finner to kill his fin, than by secret prayer, Sinner never fights against sin with a great wa Zeal, nor with greater success than upon

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dly nees. When once a finner comes to kneel in rnest before God, his lust must quickly kneel him. Our confession of Sin, and laying of lie open before the lord, our complaining to the n to ord of it, our crying to the lord against it; effing him upon his promise, upon his conant to help it, these are the-mightiest batora ies that we can make for the beating down the strong hold of Sin. O, be perswaded to be tant and constant in secret prayer, set your en hes, for fecret prayer, and keep your times, ; hed make a firm resolution with yourselves to ayi it. Now for the farther stirring you up to erhe duty of secret prayer, consider these four ngs.

First, Consider that if you make Conscience secret prayer daily and frequently, this would , is an evident sign of your uprightness and cerity; it is a sign that you seek God, himin f, when none but God knows of your feekds of him. He is not a true christian outwardbut he is a true christian that is one inwardmak whose praise is not of men, but of God, kei m. 21. 28. 29. But he that lives in the negif tof secreat duties, though he pass in the us, orld to be never so good a Christian, yet he nand in God's account no better than a Hypocrite. Secondly. Confider fecret prayer is a marvelis way to thrive in Grace, and to grow rich wards God. By this means, faith will grow exceedexceedingly, our love to God will abound, our Souls, will prosper. O what a great benefit does he reap thereby! How good does he find God to be unto his soul! so that he can by experience say with the Psalmist, Psal. 86. That he is plenteous in mercy to all that call upon him.

Thirdly, Consider, secret prayer is a mean to fit you for publick ordinances: those that are the most upon their knees in their Cham ber or closet, will receive most benefit in pub lick. God must be fought unto in secret to us for publick worship; those that before the come to hear, pray earnestly in secret, that the Gospel may come to them not in the word only but in power also, for the cutting down the throng hold of fin, and for the building the up in grace and holiness; those are likely find gospel working effectually upon them and that is the power of God for their falvation Rom. 1 16, 17. For I am ashamed of the Gospel of Christ; for it is the power of Go unto falvation, to every one that believeth, the Jew first, and also to the Greek. For there in is the righteousness of God revealed from faith to faith: as it is written, the just the live by faith.

Those that before they come to the Lord supper, examine themselves alone, begthat Go would fetch them, and are importunate with God for strength against every corruption,

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ride, coverousness, envy, anger, malice, also gainst a hard heart, sluggishness, and dulness f spirit, disordered affections, self-love, senpality, and the like; they also that beg for Il the fruits of Christ's suffering, and for all he graces of his spirit, such as these are not

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Fourthly, Consider secret prayer is a means keep publick duties upon the heart, after ublick exercise is ended. Your work is not one when publick exercise is over; but you are nmediately, as foon as you come home, to go lone, and in fecret to pray over the word that ou have heard: this, first, has any Sin been id open to you wherein you know yourselves be guilty? Then confess it, and bewail it, nd beg pardon for it, and for strength against , and resolve to set themselves against it for he time to come. Secondly, has any duty been reffed upon you? Then mention to God this uty in fecret, to incline your heart to perform Go his duty.

Fiftbly, consider, secret prayer is the way to ave especial tokens of God's love, and those from bys that a stranger does not intermeddle with, the fweet meltings and thawings of the heart or fin, that the faints meet with in fecret pray-! O the visits that the great physician of Gouls does make to poor sinners in this duty! wi and the inward joy, peace and comfort, that e faints do meet with in their secret addresses

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unto God by prayers! And friends, shou not this be a great encouragement to you to frequent in secret prayer; but if all this ben

encouragement enough.

Consider in the Sixth and Last place, thaty daily and servently pray in secret, meditate at examine yourselves, and take pains with you own hearts in secret, God will reward you opely. This is the argument that Christ useth inforce secret prayer, Mat. 6. 6. When the prayest, enter into thy Closet, and shut the Dod and pray to thy Father, which is in secret, at thy Father which seeth in secret shall reward the openly. As secret wickedness shall be open punished, so shall secret duties be openly that warded before men and angels at the last day.

Now in the next place, I shall give you so directions for the attaining of the gift of prace, and also surnish you with matter of prays who are bare of matter, as well for the help those who are of a weak capacity: and becan I would omit nothing that might be for to good of Souls, that may be a means and a weak to help them to heaven, I have now, through the help of God, writ one treatise more up this subject, to direct you now to attain to gift of prayer, and supply you with man for prayer, with some directions for short jaculatory prayer, and the Lord give you destanding.

The End of the FIRST PART.

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Saint's Duty and Exercise:

Or, An Earnest

nvitation to the Throne of GRACE.

The Second PART.

1 Theff. v. 17. Pray without ceasing.

N my first (The Saine's Duty and Exercise.)
I shewed,

ift. What Prayer is.

2dly. I gave some reasons why we should ray without ceasing.

4thly and lastly, I made some application:

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1. I gave an use of Lamentation.

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3. An Use of Exhotation. But,

Because this duty of prayer is of so great conequence, that the right performance of it shews man or woman to be in a converted and reewed state, and in their way to heaven and ternal glory, but the neglect of this great duy, shews plainly whatever they think of themelves, yet they are yet in their unconverted and unrenewed state, and so in the broad way to hell and damnation; I shall therefore (by the help of God) endeavour to do according s I promised in my first book; that is, to mlarge my use for exhortation. ift. By shewing you how you shall attain unto the gift of prayer, and what means you may come to be furnished with matter of prayer, that are barren of matter.

2dly. I shall give you some directions con

cerning short ejaculatory prayer.

3dly. If you are dead and dull, I shall in the last place give you some directions, how you may get your hearts enlivened and quickened and how you may come to be fervent and heart in prayer, and so I shall conclude this subject

Now in the first place, do as one of Christ Disciples did, John 11. 1. who came to Chris and defired him to teach them to pray, eve as John taught his disciples; so go you to Go in the name of Christ, and desire him to tead you to pray: Say, Lord teach me to pray. Be for God's holy spirit, that he would help yo to pray, and affift you in prayer, and put wor into your mouth; for it is the spirit that mu help your infirmities, faith the apostle, Ro 8. 28. For we know not what to pray for as ought: But the Spirit itself maketh intercess for us, with Groans that cannot be express And if you come with an earnest defire of the spirit's help, he will help and affist you. Butth is not all; for there are other means that yo must use, if you desire to attain unto the Gil of prayer.

First, you must labour to be well acquaints with yourselves; study well your hearts and

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ves, and study truly the word and will of God, and all the branches of the ten commandments, hich you may do by the help of the Assem-y's Catechism, or any other book which exains the ten commandments. Study also the eaning of the Lord's Prayer, and there you ill find how short you come of sanctifying od's name, and doing of his will; and how the kingdom of grace is from coming into our Souls, when as you experience the king-om of sin and satan to reign there so much.

Secondly, for the furnishing you with matter r prayer. In the next place, study God and hrift, and labour to know him in his nature, tributes, and works; and especially labour to e acquainted with his dealings towards you; nd then you will see what a holy and righteis law you break, what a God you have ofnded, even your maker, preferver and benector. Once more study well the truth and ithfulness of God, and then you will see what romises you have slighted, and what threatings you have contemned, and these things ill cause you to aggravate you sin in conffing of them; and besides, they will make ou the more earnest, in begging pardon for em, and to study God's great goodness to ou, and to think on the feveral kinds of his ercy, which he has bestowed upon you, both ryour fouls and bodies. As for instance, by hat wonderful mercy your lives are preferved,

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and you faved from all dangers, when as h many diftempers, and fuch a multitude of Ca fualties and dangers. And to this end he is news his Mercy to you every morning, and every night, and every hour: he also by h good hand of providence, feeds you with the fruits of the earth, and gives it virtue to not rish you, and gives you an appetite to digest'en also he continues your ease, whilst many other are in pain and misery: also he continues the fight of your eyes, and the use of all you fenses and members, and gives you sweet an comfortable rest, and comfortable habitation and besides, the great mercy of all is, you be ing in a loft and undone estate and condition he delivered up his dearly beloved fon a fact tice upon the cross, that by his sufferings an death, he might deliver us from hell and ett nal wrath, and purchase Heaven and salvat on for you; and upon this account, he hat given you the light of his holy word and go pel; he hath given you his fabbath and hi ministers, and his holy spirit to teach and in struct you in the way to heaven and happines Now, if you will but study all these forts mercies, what abundance of matter, you wi find for praise and thanksgiving! Study all what temptations you daily meet withal in th world; what snares, baits and allurement you often meet with, prompting you up! pride, lustfulness, wantonness, covetousness, tempe

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emperance, malice, or revenge, and how apt ou are to be overcome by those temptations; nd then you will find matter enough to pray or power and strength against those temptatons, that you be not overcome. Study also, nat victory you have got over such and such lust, and then you will find matter of praise nd thanksgiving to God for giving you that sictory as the Apostle did, 1. Cor. 11. 17. Is you will find matter to bewail and lament ver those sins and corruptions that you canot yet find you have got any victory.

Thirdly, study well the fulness of Christ, and our own emptiness, and this will furnish you ith matter of prayer. Confider, that in hrist there is fulness of grace, there is power to epent of fins past, there is strength against orruption, there is power enabling the finner lay hold of Christ by a faving faith: there the Grace of divine love, of holy fear of paence, of Graces implanted in nature, but hey are all purchased by the blood of Christ, nd they are all hid in Christ, to be bestowed pon all fuch as earnestly desire them, and seek nd labour by hearty fervent prayer for the btaining of them, Col. 1. 9. For it pleaseth be Father, that in him shall all fulness dwell. o in John, 1. 16. For of his fulness all have eceived grace for grace. Friends, if you did ut once come to see the fulness of Christ, nd your own emptiness, you would never cease crying unto him, until your souls are replenished with those saving graces which are purchased for lost sinners, and laid up in Christ. You know that a child, when he sees a pedler's pack opened, and seeing so many things, he will cry to his father, father, give me this or that: So would you cry to God, you heavenly father, for such and such saving graces, if you did but once come to see the riches of Christ, and your own wants and neccessives.

Fourthly, Observe how the case goes with the church and people of God, and how the case goes with your neighbours and relations, and with the family in which you dwell, both in respect of their souls and this will furnish you with matter for prayer and intercession.

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Fifthly, Join as oft as you can with praying persons, and of them you may learn to pray

Sixthly and Lastly, For your help, get by heart some forms of prayer (out of a book) and make use of them, until by them you come to know your own sins and wants, and so can pray better without them. But I need not send you to a prayer-book to learn to pray; do but study and consider well upon what I have wrote in this small book, and follow this rule; namely, study well your sins, corruptions, and temptations, your wants, and your daily mercies, and then you will be furnished with matter enough for Prayer.

Thus have I finished the first thing I pronis'd, that is, to shew you how you shall attain anto gift of prayer; and to furnish you with natter, who are week and barren of matter.

I shall be brief in the other two:

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Secondly, I promised also to give you some directions concerning short ejaculatory praycher: and this is a sudden-lifting up of the heart fi o God in a short phrase, which may be done t any time, or any place or company, espeit cially when you are alone, when you are at our work, or when you are a walking or trarelling by the way, then you may often lift up our heart to God in some short prayer, and yet if no hindrance to you in what you are about: nd besides, you may meet with some casualng ies, or some temptations, or some motions, nay come into your mind to move you to some hort breathing forth of your foul to God: and nd s occasion serves, learn to plead with God, nd plead his attributes thus:

First, when you chance to meet with any empting or enfnaring object, that you are araid of being caught in the devil's hook, then ote lead God's omnisciency thus:

O most Wise, Omnipotent, all-seeing and allnowing God, from whom no secret thing can be id, who makest all my steps, and understandest y thoughts afar off, I pray thee give me grace,

that

that I may see thee always before mine Eyes, and be mindful of my appearance at the bar of the Justice, that I may not dare to venture upon that sin that I am now tempted to.

Secondly, If you find any fin or lust like to overcome you, then plead God's power and

all fufficiency:

O Almighty Great and glorious Lord Gawhose strength is made perfect in weakeess, I protected, according to the almighty power, strengthame with the grace, that I may, by they help, he enabled to overcome this sin, this lust, this vanity.

Thirdly, If for want of taking heed, you chance to be overtaken, and fall into any kind of fin, then plead the mercy and goodness of God, and the merits of Christ, for your part

don thus :

O most merciful, gracious and loving father, in Christ, I humbly entreat thee, for his bitter deal and bloody passion's sake, that thou wouldst pards and forgive me this sin, and give me grace to reagain by true repentance, and he more watch over my heart and life for the time to come.

Whenfoever you think upon your natura pollutions and defilements, then plead the ho

liness of God thus:

o most holy, boly, holy Lord God of sabbath who are of purer eyes than to behold iniquity; pray thee wash away my sins in the blood of Jest Chris

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christ. Sanctify my name; purify my conscience rom dead works.

But to be short, if you are under any doubts r fears, or under any kind of affliction, then lead the wisdom of God, that he might work

Il things about for your good.

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Also, when you are going to read, or hear he word of God, then plead God's truth and aithfulness, that, for his truth's sake, he would give you grace to hearken to his counels, obey his precepts, embrace his promises, nd stand in awe of his threatnings.

Lastly. Once more, when you are a going bout the fet duty of prayer, and finding yourelf to be dull, and unfit for that duty, then

lead the quickening spirit of God, thus:

O infinite, eternal and everlasting God who are fe itself and givest life and being to all creawes: and by the virtue of Christ's resurrection, att vill one day raise the dead out of their graves: I eseech thee also, by the same virtue, that thou vould'st quicken my dead and dull spirit: suffer e not to bring a dead and dull spirit: fuffer me ot to bring a dead sacrifice before a living God; ut take from me deadness, dulness, and drowsiess, or what so hinders or indisposeth me to du-Quicken me, I pray thee, to duty, and att nicken me in duty; inspire in me, I beseech thee, new spiritual life; and this I beg for Christ's ke.

Thus I have endeavour'd as plain as I could to put words into your mouths, and teach you how to pray, both by a fet duty, and by show ejaculations. To conclude all, when you are going to pray, labour to stir up your sould into a lively and serious belief of the unseer things of another world: And pray, as if you saw them before your eyes, as if you saw God in his glory, as if you saw heaven and hell, the gloristied and the damned, Christ in heaven interceeding for you. Such a believing sight as this will make you serious, and pray to purpose with all your hearts. Thus by following these rules, you will, by God's help, obtains fervency in prayer.

Now consider these things, and the Lord give you understanding.

The End of the second SERMON.

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THE

Accepted Time:

AND

Day of SALVATION.

2 Cor. vi. part of Verse 2.

- Behold, now is the Accepted Time; Behold now is the Day of Salvation.

taken from the words immediately betre the text, which are the Lord's own
ords, spoken by the mouth of the prophet
saiab 49. 8. saying, I have beard thee in a time
trepted, and in a day of salvation I helped thee:
r, as it is in the words before the text, In
day of salvation have I succour'd thee. And
om thence the apostle takes occasion to shew
s when that saccepted time, and day of salvaon is, wherein God hears us and accepts us;
and that he doth hear, in the words of my
xt, Bebold, now is the accepted time; behold,
we is the day of salvation.

From these words I shall gather this gene-

observation:

ol

That the only time to make our peace with od, and thereby to obtain mercy and falvatiis now, this present season of grace; on the me present is the only acceptable time: for,

Behold

Behold, now is the accepted time; behold, m is the day of our falvation. The text affords us these two general pan

The text affords us these two general pant First. Here is a double note of attention Behold! Behold!

Secondly, Here is the subject matter to le bold, that is, Now is the accepted time; an

Now is the day of Salvation.

First, Here is a double note of attention behold! behold! Now to behold a thing, is take great notice of it, and to observe it, a to mind it; and we may be fure, that when ever we are called upon to behold a thing, must be something of very great concen There are many things are not worth behol ing; for if you mind it, you may find it the scriptures, that when any thing mention ed that is of greater concernment than other tis always brought in with this note, Behol As James 3. 12. Behold, and see, if there be forrow like unto my forrow. A matter of gre concernment. So John 1. 22. Behald the La of God that taketh away the sins of the worl and many others. Now there cannot be a m ter of greater concern than this is my text, the now is the accepted time, and now is the day falvation. A thing which concerns our wining or losing of heaven for ever; a thin which concerns our everlasting peace, or of everlasting woe; that now is the time, that we in earnest seek for mercy, we may have 1, 100

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bw is the time, and if we seek and desire race, pardon and salvation, we shall be acpted; but afterwards all our praying, cryg, and intreating, will be in vain. Now hat can be more worth our beholding than is? This is a matter which concerns ourless, and it is of the greatest concernment the world; therefore this requires a double one of attention, and to put us in mind of it: woold! behold!

And so I pass, secondly, from the note behold, the second general matter. Subject matter behold; and that also is double: Behold, wis the accepted time; behold, now is the day salvation. Now, tho the accepted time, and e day of salvation are two words; yet in note they they are one and the same: For the cepted time is our day of salvation, and our sy of salvation is the accepted time. Wherein, we unseignedly seek the Lord, and turn to make the pardoned, and saved: For, Behold; wis the accepted time, now is the day of salvation.

Now in the further profecution of this subet, I shall proceed after this manner.

First. I shall shew you, that with us there such a time as an accepted time, and day of lvation.

Secondly, I shall shew you the season when is accepted time, and day of salvation is.

Thirdly,

Thirdly. The reason of it. And,

Lastly, The application.

I shall begin with the first, and shew you that with us there is such a time and day of h vation. And first, in respect of the fallen angel who never had fuch a feason of time allow them: Alas! they committed but one fin: gainst God, and that but only in thought, at yet for that one fin they were thrust out of he ven, and referved unto chains of darkness to the dreadful day of judgment: They b ing once fallen, had never a day of falvation offered them, they never had one moment time allotted them, upon the improvement which they might have been referved to me I cy. Therefore, if they should pray and or in and entreat the Lord never so earnestly, the gel he would forgive them that one fin, and to acc store them once more to mercy, yet they she is never be regarded. Christ suffered not is do them, there was not one drop of blood shed him wash away their fins : For be took not upon h the nature of angels, but the seed of Abrahan Heb. 6. 16.

Secondly, There is with us fuch a time as accepted time, and day of salvation, in opposed f tion to those damned souls that are now in he Tis true, the devils being once fallen, nev had mercy offered them, they never had of hat minute of time afforded them to work of by theirownsalvation, whereasthesedamed wretch ne

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ce had mercy offered them, but they despiit; they once had a day of falvation, a ne wherein they might have been accepted: as! they'd many a call from God, time aftime, many a fecret motion from his spi-; they once heard many a fermon, and entte d many a fabbath, God waited upon them ne after time, year after year, whilst they ntinued in their rebellion again him: But, s! alas! they finned away all their precis opportunities: All this time they might to ve been accepted, if they had turned to nte od in earnest: But, lo! now the day of nto ace is concluded, the door of hope is for ene r shut against them; now they are left in a more miserable condition than the fallen the gels are in; for they once had a season of ace put into their hands, but they willfully the fit, and trifled it away; long did God wait to deall upon them from one time to another, his spirit, and by his messengers; but they aried out his patience, grieved his spirit, fpised his messengers, abused his goodness:

as! the devil will never have such consideas the ions rs these to torment them, as these dampo d fouls now have.

he Thirdly, There is such a time as an accepted never, and day of salvation, in opposition to lo at shall be with us hereafter: If we let it when we come to hell, we shall be in the tch me miserable condition that those damned

fouls

fouls are in, that are already there. Consider, that men being created in a holy and rights ous estate, and we being fallen, if God ha not found a way for our recovery, we had been left in a miserable condition, as the lo angels were. But God, of his unspeakable mercy, looked in tender love upon lost man kind, that he gave his dearly beloved for t fuffer and die for us; and for his fake, he hat afforded every one of us a day of grace, which if we duly improve in turning to God, in a ceiving of this his fon, as he offered, we sha be accepted, pardoned and faved; but if w fquander away this precious feason, in follow ing vanity and foolery, in fatisfying our luft in u and pleasing ourselves until the door of mere th be shut, our damnation will be far more great on than if we never had fuch an opportunity by into our hands. That's the first; there is with us fuch a time as an accepted time, and day in Salvation.

Secondly. I shall next shew, when this accept time, and Day of Salvation is; that is, it is now erefe Now is the accepted time, and now is the Day our (falvation. The apostle doth not speak it in the future-tense, that soon after will be an a th ! cepted time: Tho' you continue in your is ms for a while, in rebelling against God, grie and hing his spirit and provoking him to wrat agreet, if you turn to God hereaster, you sho do be accepted; no, but he speaks in the present, in

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se, behold now is the accepted time: All mannd are in a miserable state by nature; and s now that the terms of mercy are offered , and an opportunity of grace put into your nd: mark what our saviour saith, Mat. 21.

Agree with thine Adversary quickly, whilst u art in the way with him; least at any time adversary deliver thee to the Judge, and the dge deliver thee to the Officer, and thou he cast oprison: verily, I say, unto thee, thou shalt come out thence till thou hast paid the utmost nd: mark what our faviour faith, Mat. 21. ribing. Now God is your adversary, for we 12 all by nature enemies to God by reason of W WC ; but yet God, of his tender love, hath gialls n us terms of reconciliation; agree therefore th him quickly, before his Justice hath seized erc eat on thee, and thou be delivered to the offi-, the devil, and then thou shalt by him be bu with into prison of hell, and there thou must ay in extream and intolerable torments, until ou hast paid the utmost farthing of God's tice, which can never be to all eternity. Oh! epil now erefore agree, and make your peace with layour God quickly, whilst thou art in the way not that him; for now you are in the fair way th him to be reconciled, for he offers you in his of mercy, he hath shewed you in his grie ord by what means you may come to make agreement with him, 2 Cor. 20. And if it had so earnestly desires our reconciliation with reset a, in what a fair way are we then with (God ten to

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to be reconciled. But continued in your uncon verted estate, and in your enmity with Go a little longer, until the feason of grace be an end, and God hath shut against you thedo of mercy, then God and you will be irrecon cilable for ever; then all your Prayers and tean and endeavours, shall never be accepted; the nothing remains, but to the prison of hella must be cast, there to remain for ever and eve Therefore, as Eliphas said to Job. so say le you, Job. 22. 21. Acquaint now thy felf wi bim, and be at peace, thereby God shall come un thee, For behold, now is the time that the mayest be accepted. But more particular, shew you when this accepted time and day of h vation is, it is now in this life; for there is making our peace with God after deat Therefore faith Solomon, Eccles. 9. 60. Wh foever thy hand findeth to do, do it with thy mig for there is no work, nor device, nor knowledge nor wisdom in the grave, whither thou goest.

Now, through God's grace, you may be converted; if yet you are enemies to God, you may be reconciled; if yet you are in your fins, you may be pardoned, if yet you are in the estate damnation, you may be brought into an estate of salvation: but when once death hath so your eyes, then your condition will be unterable for ever: I must work the work of that sent me, whilst it is to day; for the me

cometh when no man can work.

But, yet, though the time of this life be the cepted time, and day of Salvation; yet every ne of a man's life may not be an accepted time th him; for with some the day of Salvation th him; for with some the day of Salvation teth all their life long, and with some it doth t; therefore well might the prophet cry found, call on him whilf he is near; for there ay come a time, that the Lord will not be und, tho' he be fought never so diligently b. 27. I shall therefore shew you some cerin seasons of man's life, which if we have but stem, I shall but little more than name them.

First, The time of Youth is the Accepted is me. Remember thy Creator in the Days of thy em, I shall but little more than name them. uth fays Solomon. Ecclef. 12. 1.

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Secondly. The time of health and strength is ight e accepted time. In the old law, that which led soffered up in facrifice, which was torn, blind, lame, was not accepted a this shews, that ose who spend the best of their days and me ength in the work of the devil, and then ink to give themselves up to God, when kness, lameness and feeble old age comes,

est aft never look to be accepted, God will not put off with the devil's leavings.

Thirdly, the time of the gospel is the acception of the lime. Praying-opportunities, fermon opportunities, sacramenttunities, sabbath-opportunities, sacrament-

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opportunities, these are seasons of salvation for we know not how foon God may remove our candlestick out of this place, and take from us the means of grace; and then the opport

nities of grace will be at an end.

Fourthly and Lastly, the time of God's for rit's working and striving in the heart of wid ed men, is the accepted time, and they the obey the calls of God's spirit when he strive shall be sure to be accepted, let it be at wh time foever, whether it be in youth or old as God's spirit is compar'd to Noah's Dove, whi Noah fent out of the Ark, and it returned him again and again: But when he fent t Dove out the third time, it never returned him more. So the spirit of God hath its goin and comings; it comes at one time into heart of a finner, and fecretly calls upon h to repent, and become a new creature, the finner may be, stifles these good motion quenches the spirit, and continues still in finful course of life; then it may be, the rit departs, and then comes again and aga and at last, the spirit being often resisted, grieved, he is provoked finally to depart, never to trouble him more; and then grad departed, and he is immediately delivered m, to a hard heart and a reprobate mind, that ieref never repent. And when once he is brou e:N to that pass, then all the sermons, and all Mider prayers in the world will never do him

d grieving the holy Spirit of God, when it cretly stirs and works in your hearts; but careful to obey its motions, lest the spirit ing grieved, withdraw itself finally, and nereturn more, and then your Accepted time d Day of Salvation will have an end. Now thus there is such a time as an Accepted time, d day of Salvation. And that for these two slons, I shall but just name them:

First, That thereby the saints might have casion for ever to magnisse the free grace of od, that he hath not lest them to perish in air miserable estate, but hath offered them ms of mercy, and hath put an opportunity Salvation into their hands, and hath given

em Grace to improve it.

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left without excuse, for there is never a mon'd soul in hell that can plead this, that by never had a day of grace. O it would be great lessening of their torments if they could ad so. Alas! there was never a man or wom, since the creation of the world, but hath da season of grace, there was never none ever lived, be their lives, short or long, to before they die, they have mercy offered m, and an accepted time to seek it in therefore the wicked shall be lest without exercises. Nay, 'twill add much to their torments to sider, that they once had a season of Grace D 2

and Salvation, and yet wilfully lost it. Ohe every one therefore, both small and great, he hold and consider, That now is the acceptation, and now is the day of salvation.

The APPLICATION.

HE first use that I shall make of this, shall be use of terror to all such as squander and trifle am the precious feason of grace and salvation. Friends, w have heard, that God's spirit will not always trifle will men: God is not bound to wait all a man's life long. God continues waiting from one Time to another, in one Year to another, from one fabbath to another, and you turn a deaf ear to his calls, and flight his warning and will go on resolutely and presumptuously in your confider, God will at last be weary of waiting, his wa ing will be tired out; and then just as you have sem God in your duty and grace, fo God will ferve you, w his day of wrath and vengeance comes: O read and to ble, in that dreadful Place of scripture, Prov. 1. 23. the End: Mark there how lovingly God expostulates w wicked men, faying, How long, ye simple ones, will love iniquity? and ye scorners delight in scorning? and fools hate knowledge? And then fee his loving calls invitation. Ver. 23. Turn at my reproof: And his gracious promise, Rehold I will pour out my spirit to you; I will make known my words unto you. But yet this loving exposulation, invitation and promise wo prevail nothing to them, they would run on in their courses for all that; therefore see what God saith to the now, Ver. 24. Because I have called, and we refused have stretched out my hand, and no man regarded, but have fet at nought all my counfells, and would none of reproof. I also will laugh at your Calamity, and mock when your fear cometh, when fear cometh whirldwind, when destruction and anguish cometh them; then shall they call upon me, but I will not fiver; then shall they seek me early, but they shall

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uch n ions fi i me; they hated knowledge, and did not choose the rof the Lord. A most dreadful text this is, if it be right-considered; in the day of their visitation, God called on them to turn from their evil ways, and then they ned a deaf ear, and would not regard; but afterwards, en their Day of Israel was past, and the day of their remity was come, when they called upon God for merand God would not regard them. It is a common probamong us,

He that will not whilft he may, When he would, he shall have nay.

This was the very case of Esta; he was a hunting, and owing his fleshly delights, when God was a calling n to repentance; and then afterwards, when he would rerepented, he was rejected; for he found no place repenance, tho' de befought it carefully with tears, 6. 12. 27. Now God may call upon you wicked men um and be faved, both by his Word and by his spirit, they will not regard; but when this their day of falion is ended, and they come to lye upon their death-, O how they will then cry out, Lord, pardon me! d, save me! Mercy, Lord! some mercy for Christ's ! But God may justly answer them: No sinner, no ry to be had. I once offered thee mercy, but thou aedft it; and feeing thou wouldst not accept of mercy lift it is offered thee, therefore now the door of mercy nut against thee for-ever.

. My fecond use shall be for matter of encouragement ich who are willing to come in and accept of the terms

nercy, but yet keep off through doubt and fears.

dy; and if so, all my endeavours will be in vain; I

never be accepted.

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Infw. To answer this, I will give you this one mark, reby you may know whether your day of salvation be or no. You say that your day of salvation is past; If this is a good sign that it is not past; for those with m their day of grace is past, they grow senseless of auch matter. Again, don't you find sometimes godly one stirring in you by the spirit? Don't you find in

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you fometimes a forrow for fin after it is committed, a a defire to have fin? Don't your heart fometimes me when you hear the word preach'd? Have you not for defire to become a new creature? If fo, when your day falvation is not yet past? for those with whom the day grace is past; they are given over to a sensless, hard, a obdurate heart, that is neither moved with mercies, a terrished with judgments; and being given over to the selves, they run into all kind of wickedness with green ness; and, as it seems, this is not thy case, as yet; now, up, and close with the terms of mercy, whilst day of salvation is lengthened out.

O but, fays another, it may be, I am none of God's lect; and if so, then all my endeavours will be to non

pose.

Anfw. Whether a man be elected or not, that is not his power to know, and therefore he ought not to med with it; but you must understand. that God decrees an for those whom he hath elected, he hath obsolutely decre that they shall be justified, sanctified, and saved; but he whom God hath reprobated, he hath not absolutely creed that they shall be damned, but he hath left them their own choice, as Adam and Eve was, and therefore their damnation is wilful of themselves; but whether are elected or not, if I may so speak, if you repent, and converted, you shall be saved; if not, you shall be damned As many as do perish, do not perish, because they were elected, but because they would not use the means in der to their salvation.

grace to repent, and without his grace I can do nothing

Answ. Know, for your encouragement, that both, and every one else enjoys a day of salvation; and this of salvation is time of assistance, as well as time of acceptance. Mark the promise of Christ, Mat. 7. 7. Ask ye shall have, seek, and ye shall find; knock, and it shall opened unto you: For every one that asketh receiveth, the that seeketh sindeth, and to him that knocketh it be opened.

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Mark, Christ speaketh there nothing concerning electi-; but every one, whoever he be, that asketh, seeketh d knocketh for grace, pardon and mercy, and that in son, whilst it may be had, shall certainly be heard and cepted: But then you must be fure to seek in season; for king out of season never yet found success. Now if au had but fought repentance in earnest, when God calthim to repent, then God would have strengthened and isted him, and also accepted him; but he sought for rentance when the feafon of repentance was gone, and at ruined him for ever. Now mark this, whatever the grees of heaven be concerning you, yet if you are but iling to leave your fins, and do heartily defire grace dmercy, and earnestly seek it by prayer and supplicati-, and that in the feason so grace, whilst it is offered u; then tho' you can do nothing of yourselves, yet you all have strength and affistance enough; for God will lp you, Christ will help you, and the spirit will help u; you shall have help from heaven; and, through the irit of Christ's strengthening, you shall be enabled to through with this great work; and then you shall not ly be affifted, but also accepted and rewarded: But then n must be sure to seek in season, in your day of salvati-: for if you feek out of feafon, all your feeking and iving will be in vain.

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Laftly, To conclude all with a word or two of exhortion. Be exhorted, as you defire the falvation of your uls, to confider and improve this precious season of ase and salvation, in working out your salvation before be two late: O, It is most dreadful to consider, that od hath allotted us but one small portion of time to do that ever must be done for eternity, and yet it should squandered away in vanity and soolery. But, friends, hatever you see others do, do you in earnest lay hold on is your day of salvation before it is gone. Seek ye the ord now whilst he may be found, and call upon him hilst he is near. And whilst other spend their time in assing and rioting, and in the pleasures of the sless, do

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you spend your time in fasting, praying, repenting, and suing out the pardon of your sins, and making your peak with God. And if you do thus, then at last, when time shall cease and be no longer, you shall hear that bless welcome pronounced from the mouth of Christ, Well don thou good and faithful servant, enter thou into the joy of thy Lord. Which the Lord of his infinite mercy graunto us all. Amen.

The End of the Third SERMON.



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THE

End of TIME:

AND

Beginning of ETERNITY.

Rev. x. Ver. 5, and Part of Ver. 6.

nd the Angel which I saw stand upon the Earth and upon the Sea, lift up his Hand towards Heaven.

nd swear by him that liveth for ever and ever, &c. That there shall be Time no longer.

Deloved friends and neighbours, I desire you all to take this small treatise into our hands, and diligently read it over and rer again; and when you have done, enter on a serious consideration upon those maters which are contained in this book, and lay em close to your hearts, and I hope it will a means to stir you up in time, to lay hold this your golden season of grace, before it at an end.

In my last treatise, concerning the accepted me and day of salvation, I was forced to leave it many things that are of very great weight in deconcernment, because they could not be all intained in so small a discourse: and it is great to that such weighty matters should be lost; if therefore upon farther consideration of it, I we here entered upon another subject, which

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is concerning the end of time, and the beginning of Eternity: wherein I do promise thro' God's affistance, to lay down those weighty concern which I was forced to leave out in my othe treatise of the accepted time, and day of Salvation: And I hope thro' God's grace, it will the winning many souls, and bring them hom to God, who now squander and trisse away their time in meer vanity; and that I shall defrom these words of the Angel, who swearing with a loud voice, by bim that liveth for every and ever, That there should be time no longer.

Now from this place of scripture I mig

lay down these particulars:

I. The description of the person that the swears, It was a a great and mighty angel can down from Heaven, ver. 1.

II. What it was he held in his hand: It w

a little book open.

III. His gesture: he stood.

IV. His manner of standing: It was wone foot upon the earth, and the other up the Sea.

V. The loudness of his voice: it was as lo

as when a Lion roareth.

VI. As he spake: He lift up his hands wards Heaven.

VII. He spake with an oath: he swear.

VIII. The person by whom he swears, is, by him that liveth for ever and ever.

IX. And Lastly, the matter of his Oath,

e words which he uttered; that is, that there

Il be time no longer.

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But I will pass them all by, and insist only on the last, which are the words that this eat and mighty angel uttered, and confired by an Oath, and swear by no less than the eat and glorious God, by him that liveth for er and ever. And spoke them with an exceeding loud voice, the words are these, that there is be time no longer.

The doctrine that I shall raise from hence, this, that at the end of this world, at the great d dreadful day of judgment, time and oppor-

ity shall cease, and be no longer.

From hence I shall lay down these three or it things considerable:

1. What time shall be no longer.

2. When time shall be no longer.

3. The reason why time should be no longer.

And then, Lastly, the application.

Cot has to

In the first place, I shall shew you what he shall be no longer, and in doing of this, I all answer an objection which lies in my way at is, how can that be; some may say, that the last day, time shall cease, and be no neer. Whereas it is said, that then nothing all remain but time, and that time shall wait on eternity. When all things in the world have an end, yet time shall remain I. Time runs parallel with the life of God:

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God; it never had beginning, and never shall have end: time and eternity are linked toge ther; so that we cannot speak of the one, but we must speak of the other: time was before all millions of years that can be thought, and it shall remain throughout all ages to come even to all eternity.

Now to answer this: when the angel sweat that time shall be no longer, he doth not meatime considered in itself; for that shall remains as long as eternity endures, and shall never have an end; and for time to have an ending impossible. But to take the words their true sense and meaning, it is an opportunity of time, which at the last day shall cease and be no longer.

I shall name some of those opportunities of time, which at the end of the world shall end

and be no longer.

I. The time of nature shall be no longer; was the promise of God to man after the flood Gen. 8. 22. That as long as the earth remainesh Seed-time and Harvest, Cold and Heat, summe and winter, day and night shall not cease. But a the end of the world, when the earth, and a things temporal, shall be dissolved, when al these shall cease, and be no longer, to ever thing, saith Solomon, there is a season and a time to every purpose under the Sun, Eccles. 3. 1.2.3 &c. a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted, &c.

But at the end of the world all these seasons nd opportunities shall end, and be no longer; hen there shall be no more opportunities of lanting and gathering; no more fowing, no caping, no more opportunities of buying and elling; all these opportunities of nature shall hen cease, and be no longer.

II. The time of our abode here upon earth. all be no longer, at the end of the world heaen and hell shall contain the whole world of remen and women, either in heaven or hell we out abide for ever, but here we shall be no

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01 David prays that God would spare bim, that may recover his strength before be goes bence, dbe no more. Pfal. 35. 13. That is, be no ore in a mortal estate in this world. And Job 9, 20. As the clouds consumeth and vanish am, so be that goeth down to the grave, shall me up no more; be shall return no more to bis onse. That is, his habitation in this world, dhis place here upon earth shall know him more. So also 70b. 14, 14. If a man die, hall live again. That is, he shall live again another world, either in everlasting joys, ineverlasting torments, but he shall never e again in this world.

III. The time of the tribulations, forrows, afflictions of God's children shall be no ger:now they are persecuted by wicked men, they are flighted, mocked at, fcorned, and

abused;

abused; now they have many a temptation to strive against, now the devil torments them with many doubts and fears that their fins shall never be pardon'd, that God will never be favourable unto them: Alas! they are fain to endure many forrows and calamities both out. wardly in their bodies and inwardly in their fouls. But at the end of time there shall also be an end of all their Sorrows : Thou God Shall wipe away all tears from their eyes and there shall be no more death neither forrow nor crying, neither shall there be any more pain; for the former things are past away, Rev. 21. 4. Then the shall never more be persecuted by wicked men they shall never more be subject to any sickness or distempers, or any kind of miseries; the there shall be no more complaining by reason of their outward miseries, nor yet by reason of their inward trouble; saying, can these sin be pardoned; is there any mercy for fuch wretch as I am; will God ever shew me an favour; no, there shall be none of those com plaints heard in heaven: for when time shall be no longer, then all the forrows, miferies an afflictions of the children of God shall all cease, and be no longer.

IV. The time of the prosperity and sinfe pleasure of wicked men shall be no longer now wicked men live many a merry hour, the run to many a merry meeting; how they a laugh and sing, and riot, and play away the

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recious time; now they feaft, and drink, and ame, as if they were to live for ever; but hen time shall end, and be no longer, then ney shall be an end of their mirth and jollity, ook in Rev. 18. and read the chapter throughut, and there you shall see a dreadful sennce pronounced against the whore of Babyn: She exceeded in Riches, she was arrayed in uple and scarlet, and decked with Gold, and recious stones, and pearls; and she was full of r abominations and filthiness of her fornications. hap. 17. 8. She lived in all kind of pleafure, at here is a dreadful woe pronounced against r, Chap. 18. 7. Look bow much be bath glofed berfelf, and lived deliciously; so much torent and forrow give her; for she said in her eart, I set as Queen, and know no Sorrow. herefore shall her plauges come in one day; ath and mourning, and she shall be utterly arm with fire; for strong is the Lord God ho judged her. And after that, Chap. 18. , 23. A mighty Angel took up a stone like una great mill-stone, and cast it into the Sea, sayg that with violence shall that great City Baylon be thrown down, and shall be found no more all. And the Voice of barpers and musicians, d of pipers and trumpeters, shall be heard no ore at all in thee; and no craftsman, of whatever craft be be, shall be found any more in thee; d the found of a mill-stone shall be heard no more all in thee. And the light of a Candle shall Shine

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shine no more at all in thee, and the Voice of the bridegroom, and the voice of the bride shall he beard no more at all in thee. This is the very case of all wicked men, they have their pleafure and delights upon earth. Go ye now, rich men, weep and howl, for your miseries that shall come upon you, faith St. James, Chap. 1. 5. Ye that have lived in pleasure, and have been wanton, you have nourished your hearts in a day of flaughter. But when time shall h no longer, then there shall be an end of a their mirth and jollity; then there shall b no more finging and rejoycing, no more feat ing and drinking; no more playing and ga ming, no more mulick nor dancing; all the pleasures and fleshly delights shall then have an end, and be no longer.

V. The time of the gospel shall be no long er; now we enjoy many a praying opportunity, many a sermon-opportunity, many a satisfact opportunity, many a facrament-opportunity, but at the end of time all those of portunities shall be enjoyed no more; the there shall be no more preaching nor praying no more sabbaths, nor sacraments; no more promises of pardon and mercy to sand enjoyments; more promises of pardon and mercy to sand these gospel-opportunities shall then ceal

and be no longer.

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Sixtbly and lastly, The time of God's patice and forbearance shall be no longer; God th resolved that his spirit shall not always ive with man: Anfl faith God to his peo-e Israel, Rom. 10. 12. All the day long have fretched out my Hand unto a disobedient and insaying people. Now God stands day after y, sabbath after sabbath, year after year, offering mercy to rebellious finners; now od waits long upon finners, even all the ylong; that is, all the time of their visiion, all the time their day and feason of ace lafteth, whilft finners are a wearying his patience, and grieving of his spirit: ow God calls and calls aloud, both by merand judgment, both by his word and by sspirit, by loving expostulations and earft entreaties to finners to turn and be faved, I, Turn ye, turn ye; why will ye die? Why I ye not be made clean? O when shall it once Now he entreats you to come and be resciled to him, now he offers you grace and ercy, and entreats you to accept it. But at last, when the day of grace shall be

ant, and time at an end; then Christ's grace d mercy will be offered to sinners no more; an God's patience and forbearance will be an end, then his spirit will no more strive th men; then they shall have no more call m God, to turn and be saved; no more ders of Christ and salvation, no more

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proffers of grace and mercy, for then shall an end of God's patience and forbearances his calls and invitations, at the end of the world, all these opportunities of time can and be no longer.

And thus for the first particular, What in shall be no longer, it is not time considered itself, but the opportunities of time that shall be no longer.

cease and be no longer.

II. My second particular is to shew w when time shall be no longer, that is at end of the world; at the great and dread day-of judgment, when the whole frame nature shall be dissolved, when the fun h be turned into darkness, and the moon in blood, and the stars shall fall from heave and when the power of heaven shall be shall and when Christ shall come in the clouds, w power and great glory, to judge both quick and the dead; it is then the ang Iwears by him that liveth for ever and ever, there should be time no longer. But as for ev particular man, when once his season of gr is ended, and when he comes to die, and take his flight from time to eternity, t with him time shall be no longer.

III. The third thing considerable, are reasons why time shall be no longer. If there might be many reasons added, but will reduce them all into these three heads

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I. Time shall at last cease and be no longthat there may be a total end of that which the worst of evils, which is fin. It is fin at grieves God's spirit, wearies his patience, d crucifies afresh continually the son of God, d puts him often to open shame. Therefore od will at last put an end to time, that he ay at last ease himself of these great evils ? od complains of wicked men, that he is effed with their wicked ways, even as a cart pressed with sheaves. But Ab, saith the Lord, will ease me of my adversaries, Isa. 1. 24. od will at last put an end to time, that he ght ease himself of his burthen; nay, the ry faints themselves, they with Lot are often xed and grieved with the filty communicatiof the wicked: Therefore they earnestly ay that God would haften the coming of our ord Jesus Christ, that there might be an d to these sinful days.

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re N bu for the sake of God's elect, and for the sake of God's elect, and for the silling of those promises which God hath ade to them. Mark what our blessed saw saith to this purpose, Matt. 24. 22. Ext those days shall be shortned no sless shall be rined. Now there be many that do missinger Christ's words in this place: For, say y, the world was at first to last six thousand is, two thousand before the law, two thousand

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fand under the law, and two thousand under the gospel. And from those words of on faviour Christ, That for the elect's sake the days shall be shortened. They fay that much their two thousand years under Christ shallb cut off, and so the time shortned; but wh can tell this, that so long a time the world was to endure, and much of that time shoul be fhortned? The scripture reveals no su thing, the world may last fix thousand year the last day may come at the end of fix tho fand years, or it may come fooner; that not can tell, it may be nearer than we are away of: For of that day and of that bour, known no man; no, not the angels in beaven, nor i fon, but the father only, ver. 19. But you a to understand the meaning of our Saviour words, here thus: Except those days shall shortned; that is, except there comes and of those days, no flesh shall be saved but for t elett's sake; there shall come an end, for those days are not shortned, there would n ver be an end, but the world would contin for ever: And if there should never be: end, then there would never be a day judgment, and if there never be a day judgment, then there would never be a refu rection; and if there never be a resurrection then the bodies of the elect should for ever rotten in their graves, and then indeed flesh can be faved: Indeed, at their death the fpir

rits are faved; but except those days shall shortned, or except there come an end of ne, no flesh shall be saved. Therefore, the elect's sake there shall be an end of ne, wherein their bodies sholl be raised t of their graves, and they shall then reve the fulness of their reward, which God th promised, and laid up for them in hea-

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Thirdly and lastly, Time shall at last cease and no longer, that there might be an accom-shment of God's threatnings to wicked en: For God hath foretold, That he will ing every work into judgment, with every se-t thing, whether it he good, or whether it he L Eccles. 12. 14. But if there never comes end of time, then wicked men shall nebe brought to a reckoning for all their edeeds, and consequently they shall never me to their full punishment. Therefore it is for ceffary, that there should at last be an end of In the opportunities and reasons of grace, that time re might come a time wherein all mankind ght receive their full reward, or their full ay mishment, according as they have spent ar time here in this world. God will not refu rays fuffer the wicked to prosper, he will talways let them alone to blaspheme his rerune, to persecute his saints, to prophane his dinances, to grieve his spirit, to abuse his the

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goodness; the' God bears with them for while, yet he will not always bear with them nor yet will he always suffer his dearest chi dren to be persecuted and afflicted, to live forrow and mifery; and therefore God wi certainly put an end to time, that he migh put an end to the finful pleasures of the wick ed, and the forrows of his children; and p nish the one in everlasting torments in he and reward the other with everlasting joys heaven. That they also that will not according of mercy in time, whilft it is offered, who God called upon them, and entreated the to accept it, that they might at last, who time shall be no longer, and when the feat of mercy shall be past, be forced too late cry for mercy, when God will not regul

Now for these and the like reasons, time last shall cease and be no longer; therefor the angel swears by him that liveth for ever ever, that there shall be time no longer.

The APPLICATION

T Shall now go on by way of application ding and there are feveral uses that I shall n hd, (from thence: As,

I. My first use shall be a use of instruction dans It is so, that at the end of the world, it eter shall be no longer: Then from hence well con learn, that when time is at an end, eter ion of

Il certainly begin, both eternity of happiis to the faints, and eternity of torments to e wicked. When once those opportunities time is at an end, then will follow an infie duration of time, that shall never have end. Oh! how this will encrease the joys the faints, when they are entered into eir joyful place above, to think what a vast ean of time it is before 'em, what infinite llion of millions of years they have to pofstheir joys in and after ten thousand miln of years is, yet still their joys is but benning, and are as fresh to them as they re at their entrance into them: And, Oh! at a hell of hells this will be to the damned, en they come into this place of torments, to ink what a vast ocean of time is before them, endure these their torments in, what an inite million of millions of Years they have to burning in these hellish flames; and yet aften hundred thousand, thousand million of ars, they shall be no nearer to an end; no, t one minute, nor one moment nearer to an d, than they were the first day they entered o them: Nay, they shall be so far from ding, that they will be ever but beginning: nd, Oh! what a hell of hells this will be to tion damned, to think upon this! Oh! eternieternity! Oh! vast eternity! what heart conceive, what tongue can express the duion of it! If we count as many millions of years

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years as there are stars in the sky; and the as many millions of years as there are piles grafs, and grains of corn that is growing, has grown fince the creation of the world; then add to them as many millions of years there has been living creatures of all for from the beginning of the world, and shall to the end; and likewise add to them number of the dust of the earth, and the far of the sea shore: Now to one's thinking all these millions of millions of years will ver be run out; but yet in time they will fpent and run out; yet for all that, we are come to an end, no, nor to the beginning of ternity: Eternity is an infinite durative, t shall never, never have an end.

II. My fecond use shall be a use of repro It is fo, that at the end of time this golden portunity of grace will be at an end; time shall cease and be no longer; and a this small scantling of time, here follows a ternity, either of joy or torments? The what shall we think of those that squander way those golden opportunities, in doing which is worse than nothing! All the that God is offering them Christ, Grace mercy, and calling upon them to repent, accept of mercy offered, all that time waste in following their lust, grieving his rit, despising his mercy, and abusing his go ness.

A great many among the poor fort, fpend a at part of their precious time in drudging the world, in raking gains, and in labourto get a little of this world's good; and it y be, as foon as they have got a little toher, they die and leave it behind them: ney can rife early and work, and eat, and nk, and sleep; and that is all that they can nd; they don't confider that they have an mortal foul to look after; that they have eternity to provide for; they can spare no e for these things that are of greatest connment. Again, others there are, that have re time than the poor fort; yet, oh! how adful it is to consider, how their time is andered and wasted away! Some spend ch of their precious time at cards and dice; ers in feafting and drinking, rioting and ning: Some Ladies there are that waste ch of their precious time and day of falvanin dreffing and decking themselves up in dy attire, in pride and wantonness. And s all the time that God is calling, wooing, beseeching people both by his word and rit, to repent and turn, and accept of rist and mercy, he offers them better, sweetand more durable pleasures than these thly delights, if they will but hearken to calls and return: Nay, that which is fadt of all to consider, is, that the Lord's, which is the most precious season in all

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the Week, which is a day to be kept holy to the Lord, in which we are not to think our own thoughts nor speak our own words; but we should spend the whole Day in the worship of God, in reading and praying, and godly conference, in doing and preparing

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ourselves for eternity.

On that day especially, above all other feafons, God calls, and earnestly intreats sinner (both by his word and spirit) to come in, and close with the offers of mercy, and proffers to help them, if they will but turn: And yet tho' that day above all others, is the mol golden opportunity of grace, yet a great ma ny do squander and waste it away after a sa rate; they perhaps go to church, and lend their ears a while to the Word, and then a foon as they come out of the Church, are discoursing about their worldly Affairs Nay, in many great families they waste the precious time in a most sad manner: It would grieve any godly and devout christian to be hold how the Lord's day (as well as other fer fons) are wasted by many of them. They in deed join together in going to church to her the word preached, and fo far they do we enough; but then afterwards, when they come home, there is scarce any thing eve heard from them concerning the Sermon the heard, or concerning the matters of their foul but the evening of the Lord's day, as well? othe

er times filled up, a great part of it, with ir vain and unfavory Discourse in laughand jesting, in telling of stories, and what news they have heard that day. Oh! nds, what a happy thing it would be, if would but on the Lord's day, and now then at other times, when you are toger, enter into fuch ferious discourse as this, frive by your wining talk to help one aher in the way of heaven; then you will nd your time well indeed. But in reprovothers, I had need also to reprove my-; for I am certain, that I have enjoyed as ny precious opportunities of grace, as most you have; but I have wasted the greatest t of them in vanity and foolery: the Lord e both you and I, and all of us grace to prove our time better.

Oh! what a dreadful account shall we make the great tribunal, if we waste our time s, when we shall be called to a strict acnt, how we have spent every hour of our e, what answer do we think to make, when re shall be so many items brought in: as, liem. For so much time spent in vain and profitable discourse.

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Item, For so much time spent in feasting drinking.

Item, For so much time wasted at cards and

tem, For so much time spent in pride and bition.

E 2 Item,

Item, For so much time spent in idlenes, But, Item, for so much time spent in self-examination, in repenting, fasting, praying, and godly conserence: Oh! how shall we have able to answer this before the great judge?

Now for pagans and heathens, who know not God, nor of a future state, for them to waste their time in fleshly lust is not so much But ye that live under the Gospel, under the calls of God, under the striveings of his spirit under the offers of Grace: For us to waste ou golden feafons of grace in following our can nal delights, in deafning our ears to his call, in grieving his spirit, and abusing his gracion offers of mercy for us to do it: Oh! how fa and dreadful will our doom be at last! w above all others, shall have the hottest place in hell. Oh! it is a fad confideration for wicked man to think of, that when they com to hell, then they will cry out, Oh! that had spent my time better! Oh! that I had i time hearken'd to the call of God, and obey'd the motions of his spirit! Oh! the many day and nights that I have spent in rioting and drinking! Oh! the many hours that I confi med in playing and gaming !If I had but spen all that time in examining my heart and life in fasting, in praying, and in repenting, weeping for my fins, in begging for parde and mercy, for the fake of Christ, in striving to help others with me in the way to heave

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nd in labouring to work out my own falvati-

If I had but thus fpent my time, where night I now have been! I should never have een here in this dreadful place, but now I hould have been amongst yonder saints, repicing and triumphing with them in glory: h! that the time past could but be called ack again, and the years that I have so vainfpent: Oh! how that I could be admitted nce more into the affembly of God's faints: h! that God would try me once more with e means of grace, (tho' I lived by nothing at by bread and water.) Oh! how I would indemn the world, and the vanities thereof. h! how strictly, how holy, how and purely ould I live. Oh! it would make one's heart ren to ake, to consider what lamentable outies these damn'd souls will then make. How ten are they told, and told again, what will come of them, if they confume their preciis time in fleshly lusts and pleasures; and yet the warnings in the world would not preil: nay, if the messengers of God, and all eir godly friends and neighbours did fall on eir knees to them for the fake of Christ that ed for them, that they would take pity up-1 life their poor fouls, and forfake their wicked urses, and seek for mercy and pardon berdo e it be too late: But all the means in the ivin rld would not prevail with them. And yet aver whe

when time is at an end, and the gate of men is shut, and nothing but an eternity of the ments is before them, then they'll wring the hands and gnash their teeth, and cry out 0 that God would try me once more. Sure, the devil did not bewitch people, certain they would never do as they do. How of faith Christ, would I have gathered you toget as a Hen gathereth ber chickens under ber win but yet would not. Matth. 25 31. I hope will consider of these things in Time, bei it be too late.

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III. My third use shall be of expostulation Beloved friends, you see here how the An -swears by him that liveth for ever and ever, time shall be no longer. What is the reasont that you will not be perfuaded to take hold time, in feeking of mercy and reconciliat with God before it be too late? Oh! how vingly God expostulates with his people, 13. 17. Q Jerusalem, wilt thon never ben clean? Ob! when shall it once be!

Thus he expostulates with every stubb rebellious finner: O! finner when wilt be made clean; why wilt thou not repent, be reformed? How long shall I stand offer thee Christ, pardon and peace, and thou accept of the offer? How long shall I waiting for thy repentance, and thou co nuest in thy Impenitency, and weariest my mall i tience, and will not turn? How long h

fland proffering thee mercy and pardon, and hou despise it? What is the reason that no means will work upon thee? How often have I fought to allure thee with mercies, and terrify thee with judgments; and have given thee warning after warning, and yet nothing will prevail? Is the loss of thy immortal foul, the of Heaven and everlasting life, fo small a matter with thee, that thou regardest it no more? Is it nothing to endure everlasting burnings? Is it nothing to lie amonst devils in he lake of fire and brimstone? For my part, defire, not thy everlasting misery, but had ather that thou wouldest in time accept of nercy, that thou mayest be faved: If I had ny delight in thy damnation, thou hadft been n hell long before this time: I had never tood waiting upon the follong as I have done offering thee to grieve my spirit, to tire my atience, to turn my grace into wantonness, to rample underfoot the blood of my dear fon, hat was shed to wash away thy fins: If I had elighted in thy damnation, I had never caled upon thee so often as I have done. Oh! nner, do I deserve this unkind dealings at by hands, that thou still abusest my mercy nd goodness: When wilt thou return to me ome a new creature, and accept of mercy ofmy red? When shall that time come; On! when
shall it once be? It is such a time as would reshall it once be behold it. E 4. And, ith a full resolution to leave thy sins, and bepice the angels to behold it. E 4

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And, Friends, is it not a great deal better to be a joy to angels, than to be a laughing stock to devils? Oh! Friends, if all these loving expostulations will not prevail with you I know not what will.

IV. My fourth use shall be a use of motive If all these expostulations will not prevail, I will lay down serious considerations, to move you to a timely repentance; and I will to what they can do, whether by them you will be stirred up to the improvement of your golden season of grace before it be at an end.

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1. Consider, first, how precious your tim in this world is, it is far more precious that Gold; now all the Gold, all the riches, an all the treasure in this world, cannot purcha one minute of time when it is gone and pat people don't know howprecious their time is until they come to the end of it, and when on of it: Now sinners enquire, what they sha do to pass away their time; time is so plent with them, that they know not what to with it; tho' they have so many finful lusts mortifie, so many corruptions to subdue, so ma ny sins to repent of, Christ to get an intere in, and their pardon to fue out, and tempta tions to strive against, fo much work to d for God and their own fouls, and the fouls others, and yet they know not how to spen heir time. Ay, but when once they do con

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blie upon their death-bed, and see nothing efore them but an eternity of misery: Oh! hen they would give ten thousand worlds, if hey had them, but for one year, or but for he quarter of a Year of that time which they vainly spent? oh! if people did but know he worth of time, as much as they will do hen, then they would away with their cards and dice, and other pastimes, and they would be end every minute of it to the best advantage hey can for their souls eternal welfare.

2. Consider, how dangerous it is too squaner and waste away their precious time in sless such pleasures: It may be you think of penting hereaster, when you come to lie uppour death-bed, but who knows but that ou may die suddenly, as many do without the least space to repent; and besides, it is a suddens for any to think to do that more than the state of for any to think to do that more than the state of the same to think to do that more than the state of the same to the same to the state of the same to the state of the same to the

de least space to repent; and besides, it is a adness for any to think to do that great work an instant of time: But supposing you should we a breathing space at the day of death, the who knows how long the season of grace ay continue? Behold, saith the apostle, now the accepted time, behold now is the day of saltion! 1. Cor. 6. 4. It is now that God calls, it offers you his spirit to assist and help you, if promises to accept you, if you will but, me at his call, before he hath given you over yourselves; God who offers you grace to y, it may be he will not offer it again to orrow. I have read a sad story of an extra-

orrow: I have read a fad story of an extra-

vagant young man, who being often admonifi. ed by his godly friends to repent and reform his wicked life, he prefumptuously gave then this answer: That, if, when he lay a dying, h did but say three words of repentance he should do well enough: These three words I suppose was to be, Lord have mercy upon me. But of a certain time, as he was riding over a narm bridge with his horse, his horse slipt and selection in with him, and after struggling awhile, h was heard to speak these three words, De ale take all. These are his three words of repen tance, it is therefore exceeding dangerous put off our great work, until time is at an end all

3. Confider, that the feafon and opportune 5. ty of grace is the greatest mercy that we ca enjoy. It is such a mercy as was never vouch what fafed to the fallen Angels: Thus God's mer cies are renewed to us every morning; because he every morning gives us, as it were a ne life, and a new opportunity of grace: an Friends, if you squander and trifle away such rey golden opportunities, as God hath put into a your hands, you trample under Feet one of the choicest of God's mercies; and do you thin ten that God will bear this at your hands?

Season of grace is continually wasting, who ay ther you improve it well or not: Time is continually actions. de tinually passing away; and it will not stay so he you whilst you are following your sinful ple he

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ires, and wearying of God's patience, but is ontinually haft ning away; when once the fun up, it keeps its course, and never ceases gogon, until it is gone down; when once a indle is lighted, it keeps continually burning ntil it is done; when once a glass is turned, it ever ceases running until it is out; so soon as man is born, God doth immediately put an portunity of grace into his hands, and then passes, and it keeps passing away, and never ases running until it is at end; one day llows another, one fabbath follows another, d so time keeps running on, until at last, it and Il cease and be no longer.

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uni 5. Confider, How dreadful your state wil, ca at last, if time should be at an end, before uhave made your peace with God: if whilst ich u are finning away your precious time God ould clap a curse upon your souls, and swear his wrath that you should never enter into reft? and fo shut against you the door of fuc ercy for ever. Oh! what a dreadful condiwill you be in then. Oh! Then it had fthen well for you if you had never been born! hinden you may knock at the gate of mercy late, as the foolish Virgins did: Saying and open unto us. But the Lord will fend you

when with this dreadful Sentence, I know you con depart from me ye workers of Iniquity. This y so he most dreadfullest place that is to be found ple he gospel; read and tremble at it; it is in

Luke

Luke 19. 41. 42. And he drew nigh to Jerusa. lem, be looked about, (but it was with tears in his eyes,) be wept over it, saying, If thou had known, even thou, at least in this thy day, the things which belong unto thy peace! But now the

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are bid from thy eyes.

Most fearful is the example of Francis Spire, on fo dreadful it is, that it is enough to make the state of the Romish religion: about that time the sure of the gospel was risen in Europe, and this bid new doctrine he liked and loved fo well, the re he forfook his Romish principles, and embra an ced the gospel of Christ, and preached it fit e to his own family, and then to his neighbours ou and then in publick meetings to the wholer the country; infomuch that he converted man at from the Romish principles to the doctrine Christ, and caused them to embrace the go ffer pel, until at last he had brought himself intim. great danger, in that he must either again real his knowledge and conscience deny Christ, or que else endure the extreamest torments that malic pen can inflict; or else he must forsake his house and land, his wise and children, yea, his owner to country, and betake himself to a foreign country, there to endure a thousand miseries; as key, he not knowing what course to take, nor whim, to do, the spirit of God came to him, and off a coura

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ouraged him to stand fast in the faith o hrist, telling him he should not set his handriting to the legate, that Christ was able to efend him; and that tho' he did go to prison, nd to death; yet the eternal reward remains r him in heaven; yet this miserable Man or him in heaven; yet this miserable Man onsulting also with sless and blood, went and this hand to the legate; and so in part deit led Christ, and then he was fain also to prowas life, and seal it in his own country; and as eine was going the spirit of God met with him e second time, and he thought he heard a this pice faying unto him, Spira! What dost thou the ere? Whither goest thou? Hast thou, unhappy an! given thy hand-writing to the legate? Yet fin e thou seal it not in thine own Country: Dost outbink eternal life so mean a thing as to prethose relieve that life before it? Remember man, and the sufferings of this present life is not wormed by of the glory that shall be revealed. If thou, go ferest with Christ, thou shalt also reign with in m. Thou canst not answer for what thou hast ain ready done; nevertheless the gates of mercy is t, or quite shut: O heap not sin upon sin, lest thou all pentest when it be too late. Now was Spira a wilderness of doubt, not knowing whion her to go, nor what to do: At last he went ound asked counsel of his friends about it; and arey, without any consideration, persuaded whim, that by no means he should bring himde If and them into any danger, but that he

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would go to the legate, and perform what he

had promised:

Then in the morning, he desperately gets up, and enters into the congregatism, when Mass, being finished he recites the abjuration, word for word as it was written. This done, he was immediately fined thirty pices of gold, and then restored to his goods, wife and children; but no sooner was he departed, but he heard a direful voice, saying unto him, The wicked wretch! thou hast denied me! Thou has broken the vow! Hence apostate! Bear with the the sentence of they eternal damnation!

Immediately Spira trembling and quaking fell into a swoon: Help was at hand for the body, but never more could he find any east in his mind, but was continually tormented with the sense of God's wrath, and was captivated under the revenging hand of God.

Then his Friends began to repent too late of their rash counsel, when he related to those that came to see him, of all thepassages that had happened, it made them all to weep and tremble, As soon as sentence of Christ was passagainst me, I knew that I was utterly undoned. He selt a continual torment of his mind, and a continual butchery of his conscience, that he professed, the damned which are in hell endure not the like misery: I feel, saith he that God more and more hardens me; I am on of those reprobates that God would not have to

faved! And so continuing in this state for six weeks ad more, he then at last ended this miserable life in a readful condition.

I assure you, this is the dreadfullest example that ever I ad in my whole life; the Lord grant that none of us all

ay ever come to this.

6. And lastly, Consider what a happy condition you e yet in; that you may enjoy your golden season of ace, that God has not yet done calling, that his spirit is not yet done striving, that his patience has not yet

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O how lovingly did the Spirit call upon Francis Spiral e second time, after he had set his hand-writing to the gate, and told him, that yet the gate of mercy was not lite shut. O heap not sin upon sin, less thou repentest hen it will be too late. What! was not the gate of recy quite shut? O what a comfortable word was that! sfar as he had gone in renouncing his profession, and mying of Christ, yet it was not too late, yet there was ercy in store for him; and if he had but then obey'd e Spirit, and not gone any farther, but repented of lat he had already done. O what a happy man he had en for ever!

V. And lastly, I shall conclude with a few words of tortation: I shall exhort you, in the words of the a-sle, Redeeming the time, because the days are evil. It to that at last, Time shall be no longer? Then let me tort you, now wisely to redeem your time, your acted time before it be gone, O let the time past sufficient, wherein we have wrought the will of the Gentiles,

iv. 3.

beloved friends, you have wasted enough and too much your time, in the pleasures of the stesh, and in the ks of the devil. O! be persuaded for the Lord's and for your soul's sake, to spend the short remain-of your time in the service of God, in working out sown salvation; whatever ye are about, and wherever you are, whether alone or in company, yet still a redeeming of your time: When you are alone, then your time be redeemed by self-examination, by ejaculation

lation and prayers, by meditations and contemplations, and when you are among company, though it be about the works of your calling, O then be careful to improve your time well; instruct them you see are ignorant, no prove them that are finful; spend your time when you be together, in discoursing to one another, of the substitute of the substitute of the substitute of the substitute, and of your future estate in another world. In these and such-like discourses fill up your time. Oh labour with all your might to win the souls of one another, and to help one another in the way to heaven daily substitute it is called to day: O what a happy work you would perform, if by your seasonable discourse, you would convert a soul to God.

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To conclude: Be exhorted to spend that small remna of your time in praying, repenting of your fins, an working out your salvation; and then at last, when tim shall cease and be no longer, you shall be received in an eternity of joy and felicity, there to live and reg

for ever.

Confider what hath been faid, and the Lord give you Understanding.

The End of the Fourth SERMON.

A Confession and Prayer for a penitent Sinner, on this Subject or Discourse.

Most gracious, most glorious, and eternal Lor God; who art the Alpha and Omega, the beginning and the end, the first and last; thou art God for everlasting, and thy years shall have no end; thou a righteous in all thy works; thou art of purer eyes the

behold the least sin with an allowance; so that as soon the angels had finned, thou immediately casteth them wn out of heaven, and refervest them under chains of kness, unto the dreadful coming of the great day, hout affording them them the least hope of mercy, the least opportunity of feeking peace, and reconcilion with thee: Whereas when we were lost and unne, by the apostacy of our first parents, thou didst give dearly beloved Son Jesus Christ, to offer himself a saice upon the cross for us, and for his fake hath put opportunity into our hands: thou hast given every of us a day and feafon wherein we might be acceptbut, oh, vile wretch that I am, I squandered and led away this feafon of grace, in fleshly lust and pleaes: all that time that thou hast been offering mercy, don and peace: all that time I have confumed in graing the flesh, and in following my finful delights: O d. I do here with Shame and horror confess that I e throughout the whole course of my life neglected rift, my only Saviour and Redeemer, that would have ed me from wrath and damnation: I have rejected that don and peace, which from time to time thou haft stood ffering me; I have wearied thy patience which has n stretched out into long-suffering. How often hast u called unto me, inwardly by the spirit: But I have ned a deaf ear to all thy calls and invitations. How often thou flood knocking at the door of my hard heart for rance; but I have barred it against thee by unbelief and enitency. Thou hast spared me from one sabbath to aher, from one year to another, and still waitest for my entance; thou hast fought to move me with mercies, terrify me with judgments; yet neither mercies nor ments would work any good effects upon me. When haft smitten me with Affliction, yet then I rebelled reagainst thee. I made many fair promises to lead a new if it should please thee to restore me once more to my ner health, and then, thou in mercy, didft try me, as vere, with another life: But then, miserable wretch that , I returned again to my old course of life, soon forgetting

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getting the promise which I made in my sickness: Yea, a the day long thou hast stretched out thy hand unto me, all obedient and gainfaying wretch, and offered me gracean mercy in Jesus Christ, and hast intreated me to accept it. But oh, miserable wretch that I am, I have continued my Rebellion against thee, quenching and grieving thyl ly spirit, which would have fealed me unto the day of no demption, wearing thy patience, and abusing thy mem and goodness, and turning thy grace into wantonness. Lord, what can I justly expect, but that thou should no folve, that thy spirit shall never more strive with me; an feeing I would not be purged from my Filthiness any more until that thou haft caused thy fury to rest upon me, a fo bind me over to perpetual Wrath; Lord, I confes, it had not been for wonderful mercy towards me, I mid long before this time (amongst devils) been howling, shrik ing in that lake that burns with fire and brimftome, O Lor what a wonder is this, that such a wretch as I am not hell, that still thou sparest me, and expectest my repentant that yet there is hope that the gate of mercy is not qui that against me; sure if thou hadst took any delight in damnation, thou couldst never have born so much at a hands as thou hast done; thou wouldst never suffered m to abuse thy mercy and goodness as thou hast done: h feeing, O Lord, thou haft spared me fo long, and still on tinueth to me the feafon and means of grace, O Lord, will nevermore spend my time as I have done, in following the pleasure of the flesh, and grieving thy holy spirit; and do propose, and resolve thro' thy grace assisting me, ton fign my will to thy holy and heavenly will, and to spendth remainder of my time in obedience to thy holy law, a commandments, and to this end, O Lord, I humbly befer thee, to grant me the affiftance of thy holy spirit, for of my felf I can do nothing; and let this thy spirit mollify hard and obdurate heart, that I may with hearty form bewail my lost and mispent time, and that I may doubled ligence for the time to come. O Lord, tho' I have lo continued in my rebellion against thee; yet, Lord, I be feech thee, cast me not off now at length, a miserable so

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ner, who returns unto thee with an humble penitent heart; take not away from me thy holy spirit, tho' it hath along and often been grieved by me: Say not, that now it is too late. Lord, shut not against me the gate of mercy, let not my foul perish, for whom Christ died; and if it be thy will. that I perish, Lord, I have cast down myself at the Feet of Christ; but if I perish, I will perish there: Lord I beseech thee give me grace, that I may now prize this mercy better than I have done. O let the time past suffice, wherein I have wrought the will of the Gentiles, and followed my finful luft and pleasures; and give me grace to dedicate the remainder of my time to thee, and thy service. Lord, make me wife, to know and confider, now in this my day of vifitation; the things that concern my everlasting peace, before they are hid from mine eyes; and the time which others fpend in rioting and gaming, and fleshly lusts. Lord, give me grace to spend that time in fasting, praying, repenting, and labouring to work out my falvation; so that at last, when time shall cease, and be no longer, I may enter into an eternity of joy and felicity. These, and other mercies, which thou knowest to be needful for me, I humbly beg at thy hand in that form of prayer, which Christ himself taught me, faying,

Our Father, which art in Heaven, &c.

If thou know these things, blessed and happy are you, if you thus redeem your now accepted time and season of grace; which that we may all do.

The Grace of our Lord Jesus Christ, the love of God the Father, and the sweet comfortable Fellowship of God the Holy Ghost, be with us, and remain with us, both now, and for evermore. Amen.



Joshua's Resolution

Serve the Lord, &c.

Josh. xxiv. Part of Verse 15. But as for me and my House we will serve the LORD.

HESE are the words of Joshu A to the tribes of Ifrael: For having-in this chapter declared unto them, the many bene- N fits which God of his mercy hath bestowed at on them; as particularly in Ver. 15. in that F. he hath given them a land they laboured no for, and cities which they built not, and vine yards, and olive-yards to eat of, which they planted not: Joshua having thus laid before their eyes God's benefits, he in Ver. 13. exhorts them to offer unto God a thankful and obedient heart for those benefits which he hath bestowed upon them: Now therefore fear the Lord, and serve him in sincerity and in truth. And put away the Gods which your Fathers served, and serve the Lord. And so I fall imme diately upon the words of the text, wherein we have these two considerable things:

First, The freedom which Joshua seems to

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ve the tribes of Israel, in case they refuse to rve the Lord, that they shall choose who ey will ferve.

Secondly, His resolution concerning himself d his family: As for me and my House, we

ill serve thee Lord.

Now in this imall treatife, I shall join these to together in this one observation: That is, wever the men of this world live, whater they do, what ways foever they follow; a ild of God is fully bent, and resolved to ave to the Lord, and to take care that his mily, and all under his charge, walk in the this ays of holiness and piety.

Now for my further handling of this sub-

wed at I shall proceed after this manner.

that First, I shall shew you what the resolution a chridian is.

ine Secondly, The reason of this resolution. And,

they Lastly, The application.

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for I. To shew you what the resolution of a ex- riftian is. 1. It is a full and firm resolution It is a present resolution. 2. It is a settled da deliberate resolution.

First, The resolution of a christian is, a full d firm resolution; the Men of this world y naturally choose Sin, death and hell; y choose death and damnation, before life rein falvation, they resolutely run on in the ys of luxury. Wantonness, drinking, gamand all manner of lewd and loose practi-

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ces I and though they are told and told again both by the meffengers of God's word, and their godly friends, whither these ungodly ways will lead them, yet they will run on still. and take their own course, as if they were in Love with their own ruin and destruction. But, a true christian, after his reproof and admonitions, when he finds that they will not be reclaimed, he, as it were, bids them take their Course and choose whom they will ferve as Joshua did the people of Israel: But for his part he resolved with full bent and purpose of heart, to give himself up to the Lord and choose him for his portion, and to give up himself Soul and body as an instrument for his fervice.

Now the resolution of a Christian is not a fick-bed promise, but a full bent and purpose of heart to lead a new life. There are many that fairly resolve, but we resolve; every weak promise is not a full resolution. Alas! how many are there, who under a sharp fit of sickness, or under some judgment ready to befal them, will promife what fair new creatures they will become, what new lives they will lead, how holy and how purely they will live; but if it please God to spare them, and give them a Time of respite, then how soon are these vows and promises forgot: Thus the children of Israel, how fairly did they promise, Deut. 5. 27. All that the Lord God shall speak, we will

vill bear and do: But though they had a tongue o promise, yet they had no hearts to perform; s you may fee, Verse 29. O that there was uch an heart in them, that they would fear me, and keep my commandments, that it may be well with them. But as for a fincere and returning inner, he not only promifes, but he resolves o yield up himfelf Body and Soul to be the Lord's; yea, the whole frame of his heart is pent that way, as an unconverted wicked finher goes on in fin, with a full purpose of heart, ven fo a returning finner, who is coming to Jesus Christ, serves him with full purpose and esolution of heart. And as a wicked resolute inner, neither mercies nor judgments, reproofs or admonitions, neither perfuading nor enreating by ministers nor friends, will stop him in his finful course. So on the other fide, areturning finner, that is refolved for Christ and holiness, will not be drawn back, neither bp promises nor threatnings, neither by frowns nor flatteries: Let his finful companions entice him by never fo many Arguments, he will not consent, but he is fully bent and resolved for heaven and happiness whatever it cost him; and therefore, feeing the weakness of his own flesh, and his eternal Inclinations to be overcome by the least temptation, therefore he applies to the throne of grace, and there he pours out earnest prayers and supplications for the assistance of divine grace, to strengthen him

in the inner man; he dare not trust to his own strength, he considers how soon Peter was overcome notwithstanding his resolution to stand: faying, if I should die with thee, I will not demy thee; and yet because he was too confident of his own strength, it pleased God for his trial, to leave him to himself, how foon he denied and for swore his Lord and faviour, he began to curse and swear, that he knew him not, Matt. 26. Now I fay, a returning finner, confidering this, he dares not resolve in his own strength, but labours and endeavours in the use of all means to get strength from heaven, and in the strength of Christ, he strives and labours to go on towards the heavenly mark he aims at, he rests not in any certain attainments, but truly refolves by the help of divine Grace, towards the Mortification of the whole Body of fin, and for the attainment of Grace and Holiness unto Perfection.

And after he had done his best, yet still he feels lust to be strong in him, and grace weak, therefore he is more and more outragious against his natural inclinations, and his earnest desire and endeavours are to be more and more humble, more patient, more meek, more holy, and more heavenly; let the devil tempt him with riches, honour, long life, and all earthly happiness, on condition, that he turns back again into the ways of sin, yet he will not yield, but he rests him with all his might and strength;

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nay, though all the powers of hell use their utmost endeavours to draw him back, though the flesh entice, and the wicked world use all means to discourage him, yet in spite of them all, he is resolv'd to go on in his holy course; for, neither death, nor life, nor principalities, nor powers, nor beight, nor depth, nor any creature, is able to seperate bim from the love of God, which is in Jesus Christ our Lord, Rom. viii. Thus a fincere returning finner is fully bent and resolved to give himself up body and soul to the Lord: And the whole frame and bent of his heart is towards grace and holiness.

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That is the first thing considerable, that a

christian resolution is a full resolution.

Secondly, It is a present resolution, he is not for putting it off from one time to another, as if he did not care whether it was done or no. Even so a christian that is fully bent and resolved after grace and holinefs, he longs and defires for the attainment of his holy ends, the whole frame of his heart is fet that way; and therefore he presently sets about the work without delay. Indeed, a hypocrite has many purposes and resolutions to repent, and become new creature; but he delays and puts off from one time to another, being loth for the im present to part with sweet sin, with his belov'd hly uft, which shews, that his resolution is not a ack eld, arm and fettled resolutions this irm and fettled resolution, his purposes are un-

There

There was one Luke 9. 61. who made a kind of a resolution to follow Christ; but this resolution was not for the present, he begged liberty to go once to his finful companions, and take his leave of them. Lord, faith he, I will follow thee, but let me first go and bid them farewel, which are at home at my boule. fliews, that his purpose and resolution was not fincere; he made a kind of refolution to follow Christ; but here lies the case, there was not a thorough change wrought in him, he had not rooted out his beloved fin; the frame and bent of his heart was more towards the following of his luft, than it was to follow Christ: Therefore in setting his hand to Christ, and yet looking back with pleafure and delight upon his old finful course of Life, he was not fit for the kingdom of heaven; as our Saviour tells him, Ver. 61. Lord, faith he, I will follow thee, but let me first go and bid them farewel, which are at home at my house.

Thus a wicked man, when he is intreated and persuaded by a minister of God's word, or by any of his godly relations, to repent and forsake his evil practises, and to lead a new life, he perhaps under these godly admonitions, makes fair promises, and has some purposes and resolutions to repent, and become a new creature, and yet notwithstanding these purposes and resolutions, he has many delays and puts-off, because his heart remains still

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wedded to his lust. The drunkard he promifes, that he will return and follow Christ; but he takes leave first to go once more to the alehouse, and takes leave of his drunken companions, and take one merry Cup more with hem, and then he would come and follow Christ; he hath friends at home at his house, and he must first go and take his leave of them, and make one merry meeting among them, and enjoy a little more of their jovial company, hen he will follow Chrift. The covetous he must have leave first to pursue after a little more of this worlds good, and then he will follow Christ. The voluptuous he must have eave first to partake a little more of the fweet in, he must enjoy a little more of his beloved pleasure, he must down with one sweet morfel more, and then he will follow Christ.

Thus Sin is so sweet unto a wicked Man, he World and the sless is so bewitching, that otwithstanding a sinner's fair promises and surposes to repent, and turn to God, that by hese he is hindred of putting any thing into ractise, but procrastinates and puts off from ne time to another, until, perhaps time is at nend: before he has done any thing in order

his eternal Salvation. .

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ys ill ed But, a Christian that is fully and firmly reolved to dedicate himself to the Lord and his ervice, so that the whole frame of his heart

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is bent that way, he is so far from delaying and putting off from one time to another, that he is even restless, and can find no contentment in any thing he enjoys, until he has got an interest in Christ, until he has got some as. furance of the love of God, and the pardon of his fin; it grieves him to the very heart, to think that he should be so wild and foolish, and to waste so much of his precious time, as he has done in fleshly lusts, in abusing God's mercy and goodness, and grieving his spirit, in that he has made a good and gracious God wait upon him so many years, whilst he continued to run on in a course of rebellion against him. And therefore he now refolves through the grace of God's affifting him from this time forward, to bid an everlasting farewel to his beloved fin, he now fully resolves to continue no longer in his finful couse of life; he is ready to cry out with St. Augustine, How long fla'l I fay, Tomorrow, Tomorrow? Why Shall not this day be the day of my conversion. He therefore, without delay, fets about the work of conversion; he now begins to beg, labour, and strive to work out his falvation.

Thus a Christian's resolution is a present

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Resolution.

Thirdly and lastly, A Christian's resolution is a setled and deliberte resolution.

He doth not as many do, take up a sudden and inconsiderate resolution to follow Christ; and he diligently considers,

I. What I. What it might cost him to be a thorough christian, the death of his beloved sin, that he knows it must cost him, he knows he must part with every sin; even with his most sless pleasing sin for Christ, or else he can be no christian: But he considers that it may cost him the loss of his credit and good name, the loss of liberty, nay, the loss of his life.

Now a penitent finner confiders diligently of all these things before he enters upon his christian course, lest after he has gone far with Christ, persecution comes, and he apostatize and fall away, and so his latter end be worse than his beginning: What man, saith our Saviour, intending to build a tower, fitteth not down first, and counteth the cost, whether he bave sufficient to finish it, lest happily after he has laid the foundation, and is not able to finish it, all that behold him begin to mock him, Luke 14.28. 29. So whosoever forsageth not all that he hath, cannot be my disciple, Verse 33. Many have gone far with Christ; so far as their interest lay with the interest of Christ; but when the interest of Christ and their own interest is crosfed, then they have apostatiz'd and fell away. But on the contrary, a wife christian, before he enters upon a new life, he first fets down and counts the cost; he considers upon Peter, how fadly he fell when Christ had left him unto himself, notwithstanding his strong resolution:

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tion: faying, If all should deny thee, yet will not I. Therefore he dares not purpose and resolve in his own strength; for he knows himself to be very weak, and cannot move one step towards heaven, without divine assistance; therefore he is day and night in earnest prayer to God, for strength from heaven and so in the strength of Christ he is resolved to take him for better or worse; he is resolved to run all hazards with him, he is refolved to venture all for him; to venture the loss of a good name, the loss of liberty, and the loss of lifeitself; as he expects to reign with Christ, fo he resolves to choose him with all his offices, as a prophet to instruct him, as a king to reign over him, and rule in him, as a faviour to fave him from fin, as well as from punishment; he is resolved to out with his righthand fins, and out with his right-eye fins; he is resolved to spare no sin, but to strive against it, watch against it, and fight against it with all his might; he is resolved to follow Christ through all difficulties and dangers, through fufferings and persecutions, through life and death, until he comes to reign with Christ in glory.

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Thus have I done with the first thing considerable, what the resolution of a christian is;

I must be very brief in what follows.

II. The reason of the necessity of this reso-

lution. Now for a christian to make a settled

and firm resolution is very necessary.

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1. Because that until a man sets a firm and full resolution to turn to God, he is in a ready way to fall by every temptation; he is apt to put off and delay his repentance from time to time, he is still liable to give himself more and more liberty to all kind of wickedness, to let the bridle loofe to all luft; may, until a man comes into a full and lettled resolution, he lies in the ready road to open prophaneness, and to the neglect of God and holy duties. But when a man comes to a refolved point, when the whole frame and bent of his beart is fet towards Christ and holiness, then there will appear earnest endeavours after the thing resolved upon. This was the resolution of 70b, Job 21. 1. I made a covenant with mine eyes, why then shall I think upon a maid? As if he had faid, I have resolved and made a covenant with myself, as much as in me lies, to avoid all temptation of sin; why then should I run myself into temptation? This also was the resolution of David, Pfal. 39. 1. I faid, I will take heed to my ways, that I fin not with my tongue, I will keep my mouth with a bridle.

2. This settled and firm resolution is necessary to repentance, because it is the first step to repentance. A man may do many things in order to a work of conversion, yet if he have not a settled and firm resolution to turn to

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God

God, he were as good do nothing. But when once a man comes to fet up a fettled, firm, fincere and hearty resolution to cleave sully and wholly to the Lord, and to resign up all the faculties of his soul to him, then the work is more than half done. All the other duties of christianity will seem easy and pleasant. David, he resolved and swore, and therefore he would perform: I have sworn, saith he, and therefore will perform, that I will keep thy statutes, Psalm cxix. 106.

Thus much for the doctrinal part; I shall

be very short in the application.

There is but one use that I shall make of this point, and that shall be a use of exhortation: It is so, that whatever the people of Israel did, Joshua was resolved that he and his house will serve the Lord.

In the first place, make a firm resolution, to give up your own selves to the Lord, and his service; let the men of this world do what they please if they will not be reformed, let them take their course; if they are so in love with hell and damnation, so that they will run headlong thither, let them take their course.

But, my dear friends, into whose hands this little book shall come, do you sincerely resolve to give yourselves up to the Lord, and his service; if others will be for hell, do you resolve to be for heaven; whatever it cost you, resolve to cleave close to the Lord in oppositi-

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on to the malice of the devil, the inticement of the flesh, and the temptations of the wicked world. If wicked men should intice and seek to draw you into sin with them, do not yield, but rather answer them, as Joseph did his mistress, How can I do this great wickedness, and sin against God? Gen. 39. 9. If at any time any of your old sinful companions do intice, perswade, and intreat you to go with them to drinking, gaming, or any other vile exercises, resolve with yourselves, never to yield to none of their persuaded arguments; labour to obey the counsel of Solomon, My son, if sinners entice thee, consent thou not.

Resolve to take Christ in all his offices, in all his inconveniences, resolve to run all hazards with him; be exhorted now without delay, to bid an everlasting farewel to all your fins; and from henceforth make a firm covenant with thy body and foul to be his, faying, Lord, I do here lament, and am heartily grieved that I have spent so much of my time in rebellion against thee, and in choosing the ways of fin, but I do here, from this time forward, firmly resolve to bid an utter defiance to all fin, and through thy grace enabling me now to covenant with thee to be thine, and to forfake all that is near and dear unto me in this world for thy fake; I am refolved never more to yield myself a servant to sin and satan, but to wafch against all temptations, whether

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of prosperity or adversity, but I do resolve to take thee for my portion and happiness, promising and vowing to serve tnee in holiness and righteousness all the days of my life, and I do here fully resolve to choose Jesus Christ as the way to the father, and to take my lot with and to run all hazards with him, resting upon him alone, in his way for salvation.

Secondly, resolve not only to give up yourselves to the Lord, but resolve to use your utmost endeavours, that all under your charge may likewise serve the Lord: Joshua here did, not only resolve to serve the Lord himself, but he resolved both he and his should serve the

Lord.

For my part I have been in many families, but I never met but with here and there one, where the worship of God and religious exercises hath been set among them, I may speak it with shame enough; for they never regarded what became of their immortal souls.

Truly friends, I am apt to think, that there being such a multitude of prophane, irreligious families among us in England, that it is a fore-runner of some sad judgment approaching: For, if the scripture be the true word of God, so indeed we must expect some sad calamity to befal us e're long, if there be not a speedy reformation in houses and samilies. See what a threatning there lies in the word of God against such, Jer. 10. 25. That the Lord will

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pour out his fury upon the heathen that know him not, and upon the nations that call not upon his The heathen here is meant, all ungodly, irreligious families. Let us, the people of this land, have a care, that this fentence be not pronounced against us; many of late have complained of the badness of the times, that trading is dead, money scarce, and every thing is dear.

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But, friends, let there but be a thought of reformation in houses and families, and then you will foon fee as peaceable and happy times as ever was known fince England has been inhabited. But if people will still remain to be irreligious and prophane in their families, Iam afraid that some sadder judgment will befal us than ever yet we have feen: how can we expect deliverance from our enemies, and happy times whilst the worship of God is so much neglected, and family duties never regarded?

To conclude: You that are parents, masters, and housholders, if ever you defire your own good, and a bleffing upon your families, and undertakings, and the good of this nation, be entreated now to fuffer the word of exhortation; be exhorted now, no longer to neglect the worship and service of God in your families, but as often as you fee your fervants and children fin against God, reprove them; where you see them ignorant, instruct them.

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Let me counsel you, to do this at convenient opportunities, to catechife your children and fervants, at least once every week, and instruct them in the principles of religion: Every Lord's day in the morning, call them up Carlier than you do on other days; and as foon as they have done their necessary business, before you go with them to the publick worship of God, read to them some private instruction concerning what they have read; and call upon them to read fome of God's word, and then join with them in prayer; and after publick worship call every one of them to an account, concerning the fermon they heard, and stir up their memories with it, and edify them as much as you can with these good instructions, which the preacher has delivered out of the word of God, and then instruct them in the principles of religion: and conclude the evening of the Lord's day in reading, and godly conferences, finging of plalms and praying: And every morning in the week, call your children and fervants together, and pray with them, before they and you go about the works of your calling: And let godly conference and prayer be every evening's exercise, before you go to rest; and make a firm and strong resolution, as Joshua did here, that, let others ferve whom they will, you'll ferve the Lord God of Israel, soying, as for me and my bouse, we will serve the Lord. The End of the Fifth SERMON.

A Prayer for a Family.

Most gracious and ever-blessed Lord God, who art perfect in holiness, and infinite in all thy perfections, look down from Heaven we befeech thee with an eye of pity and compassion upon thine unworthy servants sinful dusts and ashes; who desires at this time with all reverence and humility, to address ourselves unto thee, to offer unto thee our portions and request in thy son's name; for, Lord, we confess, that we are conceived and born in fin, we brought into this world a stock of original corruption, which we have derived from our first parents actual transgressions; and, if that were not enough to make us miserable for ever, we have gone on all our lives in a course of actual rebellion against thee; we are naturally prone to all manner of evil, but we are backward and averse to any thing that is good: Lord, we confels as we have grown in years, so we have encreased in all manner of fin and ungodliness, so that we have abused thy goodness, which should have led us to repentance; we have run wilfully into fin, against the light of our knowledge, against the dictates of our own consciences, we have grieved thy spirit, wearied thy patience, and turned a deaf ear to thy heavenly calls, and flighted thy offers of grace and mercy, through Jesus Christ. Ah! vile wretches that we are, we have lived as if thou didst send us into the world for nothing but to gratify the slesh and please our sensual appetites; but we have forgot these high and holy ends, which thou hast made for us, which is to live to thy praise and glory: How often hast thou flood knocking at the door of our hard hearts for entrance, but we have barred them up against thee by impenitency and unbelief? If thou, Lord, shouldst deal with us according to our deferts, what can we expect at thy hands but wrath, and our everlasting condemnation? But, Lord, thou hast cut off thine unspeakable love towards mankind, fent thy dear son into the world to be a propitiation for our fins, and by his sufferings and death, to take away the fins of the world: we humbly pray thee

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for his fake, and for that bitter death and bloody passion's fake, which we believe, he hath fuffered for us, that thou wouldst pardon and forgive us all our fins; blot them we befeech thee, out of the book of thy remembrance, nail them to his cross, and bury them in his grave, that they may never rife up against us, to shame and confound us in this world, or to condemn us for ever in the world to come: And to this end, Lord, we humbly pray thee, that thou wouldst give us a true and lively faith in his merits: O let not this be an aggravation of our condemnation, that we have had a faviour offered us, but we have wilfully rejected him; but grant, Lord, that we may heartily and thankfully accept of that redemption which he has purchas'd for us; grant that we may receive and embrace him upon fuch terms as he has offered to us in the gospel. O let Christ be more precious in our eyes, yea, more precious than gold and filver; and grant that we may esteem all the riches, and all the pleasures of this world to be but as drofs and dung in comparison of Christ; for what shall it profit us if we should gain all the riches, and all the pleasures of this world, and at last lose Christ and our immortal fouls? And how miferable will our condition be, if we should die in a christless Estate? Lord, we pray thee unite us to Christ by faith, that we may be one with Christ, and Christ with us; and wean our hearts, we beleech thee, from the love of all earthly things, and continually live and converse with thee above while we walk and act here upon earth. And, Lord, we humbly beg of thee, that thou wouldst work in us a godly forrow for all our fins past, let it heartily repent us, that we should ever be so vile as to offend so good and gracious a God as thou art: Grant, Lord, that we may put the knife of mortification to the throat of our beloved luft: Grant that we may learn to cut off our right hand fins, and pluck out our right eye fins. O that thou wouldst be pleased to give us a new nature, and make holiness to be natural to us even as fin hath been natural to us: Mollify, we befeech thee, our hard hearts, and write thy laws upon them: Change, we befeech thee, our natures, and renew our wills, and conform them to thy holy and heau

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venly will; and grant us the guidance, and affiftance of thy holy spirit, that we may yield hearty and sincere obedience to thy will: Let us not any longer allow ourselves in the commission of any known fin, nor in the omission of any known duty; and grant that we may henceforth fight against fin, and refist all the temptations of the devil, the flesh and the world, that sin more and more dying and declining in us, grace and holiness may more and more grow, and increase in us, that going on from one degree of grace to another, at last we may be perfect and compleated in glory. And, Lord, we humbly pray thee, that thou wouldst look with an eye of pity and compassion upon this finful nation, unto which we belong: We must confess that we have been a disobedient and gain-saying people, thy mercies would neither win us, nor yet thy judgment awaken us, nor none of thy acts of providence. would any ways work upon us, but we having gone on obfinately in our rebellion against thee; so that thou mightest e'er this time have justly deliver'd us up as a prey to our enemies: Bless, we beseech thee, the King's majesty both at home and abroad, give him victory and fuccess over all his enemies: Bring to nought, we befeech thee, those plots and conspiracies, which are contrived against glory; and the good of thy church: Give him, we befeech thee, a long and prosperous reign over us here on earth, and at last to crown him with everlasting glory in the life to come. Consider, we beseech thee, all such as suffer any kind of affliction, whether of body or mind, fanctify, we beseech thee, afflictions unto them, that they may work for them a far more exceeding and eternal weight of gloy: And as thou hast hitherto preserved us from our infanyunto this present day and hour; so we beseech thee, continue thy care over us, by thy divine providence, and command thy holy angels to pitch thy tents round about for our defence and fafety: Bless us, we beseech thee, both in our going out and coming in, both in our lying down and rifing, that whether we sleep or wake, live or le, we may be always thine; Lord, we pray thee, make to wife as that we may know and confider in this our day. of

of visitation, those things which concern our everlasting peace, before they are hid from our eyes: And grant that we may live every day, as if it were our last day, and so order our thoughts, words and actions; so that we may give up ou accounts at last with joy, and inherit everlasting life: These blessings, and whatever else thou knowest requisite and necessary for us, we humbly beg and crave at thy hands, upon the account, and through the mercies of Jesus Christ our Lord and only Saviour; in whose name and words, we further call upon thee, as he himself hath taught us, saying,

Our Father, &c.



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Plain Way to HEAVEN.

Matth. xix. 16. Good Master, what shall I do to inherit Eternal Life.

THE Reason why I give these directions, because so many thousands slock to Hell, when they verily think they are in the way to Heaven: And others go securely on in their sins, running on in all kind of wickedness, not considering what will become of them, until they drop into Hell.

First, I will give you a short hint of the dreadful estate of the wicked; and of the joy-fil estate of the Godly; with some directions

n order to your Salvation.

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Consider, first, all you that continue in your sins, and will not be perswaded to repent, and sed a new Life, how dreadful your estate will be at last; for as long as you remain in your inconverted estate, God and you are enemies; ou are under his wrath and curse; you are aves to the devil: And besides all this, you re in danger every hour of dropping into sell; you know not how suddenly death may size upon you: And then if you are unprepated, you shall be hauled by the Devils down thell, where you shall be kept in Chains and darkness.

darkness, unto the dreadful Judgment of the great day; and then your bodies shall be raised to life again, and be summoned before the judgment-seat of Christ; where you shall give a strict account for all things that you have thought, done, or spoken in your life-time; there you shall stand trembling before your offended Judge, expecting that doleful Sentence to be pronounced upon you, Depart from me, ye cursed, into everlasting Fire; prepared for the devil and bis angels.

No fooner is this dreadful sentence past, but away you must be gone, away you shall be hauled by the devils, with the rest of your damn't crew, down into the lake, that burns with fire and brimstone, and never have ease nor end.

But, on the other side, consider how happy your conditions will be, if you in time repent and forsake your sins, and become new creatures; that then God will be your Father Christ will be your brother, and the Spirit will be your comforter: You shall be filled with the joys of the holy Ghost, which a thousand times surpasset all worldly joys; you shall yave the free and full pardon of all your sins so that they shall be remembred no more.

And besides all this, when soever death come whether sooner or later, you shall be sure sheaven, and at your last gasp, the ange shall carry your soul as they did the soul of Lazarus, into the kingdom of heaven. And

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for your body, that shall be laid in the grave, as in the bed of Christ, there to rest until the glorious morning of the refurrection; and then your bodies shall be raised again, and fashion'd like unto the glorious body of Christ; and foul and body being then reunited, you shall be open acknowledged, and hear that comfortable sentence pronounced unto you, Come ye bleffed of my Father, inherit the kingdom which was prepared for you from the beginning of the world. Then you shall be receiv'd with rejoicing and triumphing into the heaven of heavens, the place of joy and blifs. There you shall be stript of all your robes of mortality, and be cloathed in immortality; then you shall fit down to rest with Abraham, Isaac, and Jatob in the kingdom of heaven. There you hall possess such divine treasure, such rare joys; yea, variety of joys, and fuch fweet delights as no mortal eye hath ever feen, no mortal ear hath ever heard, nor can it enter into the heart to conceive, what joys and delights God hath prepar'd for you in heaven, then you shall be for ever free from all kind of fin and farrow: There shall be no more death, neither forrow, nor crying, neither shall there be any mo, e pain; for the former things are passed away, and God shall wipe away all tears from your eyes, Rev. xxi. 4. There shall be life without death, health without sickness, and pleasure without pain; as you shall be free from

evil, so you shall enjoy all the good, that can vill be enjoyed: There you shall rejoice one with can, another, and with one heart and voice shall I there fing praises and hallelujahs to God, and ther to the lamb that fits upon the throne for ever alfe and ever.

And now, I hope you are ready to ask, driv what shall we do, that we may escape ever. who lasting torments, and get safe to heaven? And ther begin to be pricked at the heart, and are rea-dy to say, what shall we do to be saved. dy to fay, what shall we do to be faved.

Answ. If it be so that you earnestly desire mer to know the way to heaven, and are willing Nov to walk in that way, then, as I in my little ect book for young ones, gave nine directions, I what, they should do to escape hell and attain and heaven; so here I will give you some directi. I ons, what you shall do to be saved; and instead in of many, I will only give you these two: that preis, (repent and believe the gospel) follow thase with two directions, and you are in the right way unto to heaven: The law indeed require perfect o- your bedience; but no meer man since the fall, is B able perfectly to keep the commandments of ther God, and fo, by the works of the law, can can never be faved. never be faved.

God has, by Christ our redeemer required section faith and repentance, as the condition of the gospel, by which eternal life is to be had bent Faith and repentance is all that God requires and in order to our Salvation: Repent, and believe

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be gospel and you shall cerrainly be saved, I will give you as plain directions, as possible I an, how you shall attain in these two graces.

First for repentance. You must know that here are two kinds of repentance; there is a

alse repentance, and a true repentance.

A false repentance, is that which a man is driven to, thro' fear of hell and damnation; when a wicked man lies upon his death-bed, then he seems to be forry for his sins past, and makes many fair promises of a new life; if it hould please God to restore him to his forne mer health, he follows his old course again.
Now this kind of repentance can never be estable ectual to salvation.

II. Now you must mind what true repending ance is.

True repentance is a saving grace, whereby

True repentance is a faving grace, whereby ad a sinner, out of a true sense of his sin, and apafe with grief and hatred of his fin, turn from it ay unto God, with full purpose of, and Endeao your after new obedience.

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But now, feeing without this repentance of there is no getting to heaven, and that we can cannot repent of ourselves, it is of God's free gift; I will therefore give you some plain direductions how repentance may be had, and how the o go through with it; for tho' we cannot read pent of ourselves, yet if we do not repent, the res ault lies upon us.

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1. The first step to true repentance, is the examination of yourselves, try your hearts, and search into your former lives, how, and after what manner you have spent your time since you have been a child; and to this end, I counsel you to make a catalogue of your sins you can possibly call to mind; for which purpose you must take the ten commandments for

your pattern.

2. The second step to true repentance, is the confession of those sins you have thus found out: You must spread them all before the Lord, and confess them all in particular, with all circumstances, as, the time when, place where, and manner how, such and such things were committed. Now many confess in general, that they are sinners, but sew confess their sins: And if your sins are so innumerable, that you cannot find out every particular sin, so as to confess them all in particular, then confess the rest in general: And there is no doubt but God will take this for a true and sincere confession, in that there is no known sin that you would, willingly hide from God.

3. Another step to true repentance, is godly sorrow for those sins thus confessed: And it is godly sorrow that works repentance unto salvation, never to be repented of. Now for the obtaining of this godly sorrow, you must

use these means.

1. Lay to heart, how good and how merciful

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ul God hath been to you; how many tokens of his love and kindness he hath bestowed upn you, and yet how ill you have requited him. beriously consider, how he hath delivered you rom fuch and fuch enemies: That notwithlanding your many provocations, yet he hath orn with you all this while: He hath patince with you, and waits for your repentance, who might in inflice have fnatched you away whilst you was sening, and fent you quick o everlasting bushings: Yet still he spares you; yet he gives you every day fresh supplies f his mercy: And, as before you were to make a catalogue of your fins, fo here make a atalogue of God's mercies, those several kinds f mercies and favours you have received from lim, and then lay to heart what a base and inthankful wretch you have been, thus to prooke and grieve so good and merciful a God. Think thus with yourfelf, O that I sould be uch a base, vile wretch, for to provoke and rieve so long, a father that has been so good and racious unto me! So merciful a Saviour that did for me.

Such confiderations deeply laid to heart, will prick your heart into godly forrow for our fins; as Peter, when he confidered how e denied Christ, He went out, and wept bitarly. Mat. 26. 75.

2. Keep in mind the most of those sins thereby you have most dishonoured God, and grieved

grieved his spirit: This also will be a means to work in you godly forrow.

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3. Ply the throne of grace, by earnest and constant prayer, that God might take away that stony heart of your flesh, and give you a heart of flesh, as he hath promised, Ezek. 36. 26. But it may be, God will feem not to hear your prayers presently, if therefore you cannot find your heart to relent the first time, go and pray again and again, and give God no reft till he hear you; and then of a certain, time or other God will melt your heart into godly forrow and remorfe for your former fins; and then this excellent grace of repentance is began and wrought in you.

4. The next thing to be done is this, Begbeartily to God for the pardon of your former fins that they may be cast behind his back, that they

may be washed away ii the blood of Christ.

And then laftly, make a firm, strong and fettled resolution (henceforth to lead a new life;) this must not be a weak resolution, but it must be a settled, a deliberate resolution. Now when a man feriously considers, that except he becomes a new creature, he cannot be faved; and therefore takes up a strong and fix'd resolution henceforth to lead a new life, the work is more than half done; that man is not far from the kingdom of heaven. Thus far the act of repentance : Now I will give you in, a fome helps for the daily renewing of your re-

1. Every morning as foon as you rife, prostrate yourselves before the throne of grace, and earnestly beg for God's affisting grace, to keep you from falling into any kind of fin that day: For after a man is regenerated, he is yet daily liable to fall foul into fin, without the

affiftance of God's special grace.

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2. When you have thus done, then go about the works of your calling: But fet a strict and continual watch over your heart; and all your fenses. And as often as the devil doth tempt you to any kind of fin, or doth offer you any bait, then immediately lift up your heart to God, by ejaculatory prayer, as thus: "Lord, vanish satan at this time, that he don't overcome me. Lord, preserve me this once, from falling into fin: Lord, have mercy on my foul, and strengthen me against this temptation of the devil, that I be not overcome." And if wicked men should at any time, seek to draw you nto fin, then make a firm resolution with your felf, never to confent, and as much as possible you can keep yourself from the company of wicked men. This is the first step in the way o heaven, Repentance.

The 2d is Faith: As first I directed you

o Repent, so secondly, Believe the Gospel.

Now Faith is a faving grace, whereby we eceive and rest upon Christ alone for salvation, and he is freely offered to us in the gospel. Now, seeing a true saving saith is not in your

Power, but it is the Gift of God and God always bestows it upon those that use the means which he hath prescribed in his word, for the obtaining of it: I shall therefore give you some directions, what you shall do to have this grace

of Faith wrought in you.

1. Be diligent in reading the scriptures: first you must every morning and evening, read a Chapter in your Bible, or else some part of a godly Sermon; and when you read, you must not run it over, and then leave it, you had as good do nothing as do fo; but when you read, you must take especial heed what you be reading of.

2. Be fervent and diligent in hearing the word preached, For Faith cometh by hearing and hearing by the word of God, Rom. 10.17 When you be at Church, you must hearker with all the attention you can; hearken earnestly as if you were to die presently, and go to judg ment. And for your Help herein, you mu mark what is the Doctrine; what are the rea fons and uses, and how many they are.

3. Whilst you are a hearing, fet a Resolu tion to practife what you hear; and when yo come home, call over the heads of the Sermo in your mind, and turn every use and direct on, that has been delivered into prayer; pra for God's bleffing on it, and make it matter your Meditation all the Week; and then la

ly, fet to the Practice of it.

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4. Another means for the getting of a Saving Faith, is earnest Prayer unto God for it, Matth. 7. 7. Ask, and you shall have; seek, and you sholl find; knock, and it shall be opened unto you. But you will fay, it may be God will not accept of my Prayers; for God beareth not Sinners, and the Prayers of the wicked are an abomination anto bim. I answer, it is wilful finners that God will not hear; they that pray for mercy, and other good things, and yet hate to he reformed; the prayers of fuch, God will not regard: But they that come to God in a returning way, with a full purpose to leave their fins, and pray, and earnestly defire Grace, especially this grace of faith, they shall certainly be accepted, and have their prayers granted.

Now concerning the act of Faith, take but this direction: make a Catalogue of all the promises, as you did before of your sins, and God's mercies; and then heartily believe, and assure yourselves, that every one of those promises belong to all those that perform the conditions of those promises: And if you perform the conditions, then those Promises belong to you. As for Instance, I will name this one particular Promise, Matth. 19. 29. Every one that hath for saken houses, or Brethren, or Sister, or Father or Mother, or Wise, or children, or lands, for my Name's sake, shall receive an bundred sold, and shall inherin everlasting life.

Which God of his infinite mercy grant unto us all, Amen. G 2 THE

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Future State of Man:

OR, A

TREATISE

OFTHE

RESURRECTION.

In a Funeral Sermon

John v. 28, 29.

Marvel not at this, the bour is coming, wherein all that are in the graves shall bear his voice, and come forth; they that have done good, unto the -resurrection of life, and they that have done evil, unto the resurrection of damnation.

UR bleffed Saviour in these words, fets forth unto us the state and condition of all men at the last day; for though sin hath brought death into the world, and nothing is more certain than death, fo nothing is morecertain thanour bodies mustoneday be raifed again from the dust of the earth; all other

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tures, which move upon the earth, when soever they die, there is an end of them, they shall never come in being more: But with man it is otherwise, God hath endowed a man with an immortal soul, that shall never die; a beginning indeed man has, but he shall never have an end: When death comes, his soul shall for some certain space of time, be separated from his body, and his body laid a while to rest in the dust of the earth: But at last the trumpet will sound, and then all that are in their graves shall bear his voice and come forth; they that have done good unto the resurrestion of life, and they that have done evil unto the resurrestion of damnation.

The doctrine which I shall raise from hence, is this: That all mankind, both good and bad, shall at the sound of the last trumpet be

raised again from the dust of the earth.

Now my method shall be this:

1. To prove, that there shall be a resurrection.

2. Of the persons that shall be raised; that

is, All that are in the Graves.

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3. By what means the dead shall be raised that is, By the sound of the trumpet, they shall be the grained and shall come fourth

beur the voice, and shall come forth.

4. The different estate and condition of all men at the resurrection: They that have done tood unto the resurrection of life, but they that have done evil to the resurrection of damnation.

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5. And

of application, of the drawing on of this time, and therefore that we must not marvel at it:

Marvel not at this, for the hour is coming, &c.

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which I shall do; sirst, from the scripture, which is the true and infallible word of God, to instance in some sew places, as, Isa. 26. also I Cor. 15. where you have a large description of the resurrection: Also, Atts 14. 15. And have hope towards God, which they themselves also allow that there shall be a resurrection both of the just and unjust. Likewise Dan. 12. 1. Many that are assept in the dust, shall awake, some to everlasting life, and some to shame and everlasting contempt. Also, Hos. 3. 14. God has there promised redemption from death, to ransom them from the power of the grave.

2. Now if we would believe the scripture, we must believe the resurrection of the body; for the word of God is true and faithful, and our Lord Jesus Christ hath said in his gospel, That beaven and earth shall pass away, before one jot or tittle of bis word shall fall to the ground, Mat. 5. And besides all this, those scripture-promises which have been already sulfilled in all ages of the world, may assure us of the accomplishment of this one promise, That our bodies shall be raised at the last day, from the dust of the earth. And this is my father's will, saith Christ,

Christ, that of all that the father bath given me, Ishould lose nothing, but should raise is up at the

last day, John 6. 39.

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3. That there shall be a resurrection of the body, may be proved not only from fcripture, but also from nature itself: The refurrection is also proved from nature, as we may see from Isa. 26. 19. The dead men shall live, together with my dead body shall they arise; awake and sing, ye that dwell in the dust, for thy dew is as the dew of herbs, and the earth shall cast out her dead. The dew is as the dew of herbs; which intimates to us thus much, That as he herbs and plants feem to be dead and withered all the winter, yet in the spring they revive, and come forth, fresh and green; and as in the night, the fun is withdrawn, and the day feems to be buried in the filent night, yet in the morning the fun rifeth as bright as ever, and enliveneth the world with his glorious beams : So it is here: tho' the bodies of men and women feem for a time to be lost, and turned to dust and corruption, yet in the glorious morning of the refurrection, they shall be raised to life, and revive to an immortal estate:

2. That there shall be a resurrection of the body, may be proved also by the resurrection of Jesus Christ; that our Lord Jesus Christ fuffered, died and was buried, that by his death he might redeem us from fin and hell; so he arose again, that by the virtue of his re-

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furrection he might redeem us again from death and the grave: The apostle makes the refurrection of Christ the foundation of our redemption, as you may fee, I Cor. xv. 12. Now if Christ be preached that be arose from the dead, bow say some of you, that there is no re-surrection of the dead? Now there were some that did not believe, that there was any refurrection of the dead, and this their incredulity and unbelief the apostle censures, and proves that there shall be a resurrection; and that from the doctrine of Christ's resurrection, intimating, that if Christ be raised from the dead, as he preached, that he is rifen, then it needs must follow, that there must be a refurrection of all men from the grave. these people that hold strong that opinion, that there shall be no resurrection of the dead; yet these same men did preach that Christ was raised; but the apostle tells them plain, That if it be so, that there is no resurrection of the dead, then Christ is not rifen. And if Christ be not risen, he tells them what a sad condition we are in; for all our preaching, praying, and all we do and suffer for Christ is in vain, 14. But in ver. 20, the apostle reconciles both arguments together; But now Christ is risen from the dead, and become the first Fruits of them that flept: So that here the apostle assures 'em, that Christ is risen from the dead, and by the virtue and power of the refurrection, all manm

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kind shall one Day be raised from the grave. And besides, we read in Matt. 27. that at the resurrection of Christ, Graves opened, and many of the Bodies of the Saints which slept, arrose out of their Graves: which is an earnest to us, that by the same Virtue and power, all the Bodies of men and women, that are, and ever have been, and ever shall be to the World's end, shall be raised again at the last Day.

4. That there shall be a Resurrection of the Body, is an Article of our Faith; therefore, we cannot deny the Resurrection, except we remove our belief, and deny our Christianity stiels; this was an Article of the Apostle's Faith, Asts 24. 15. And have hope towards God, which themselves also allow, that there shall be a Resurrection of the dead, both of the Just and of the unjust.

But it may be some will object and say, How can it be that all the Dead can be raised; for many are drowned in the Sea, and their carcasses are eaten with Fishes, and tiving Men have eater those, and those Men, it is like, have afterwards been burnt to ashes, and their Ashes mingled among the Dust on the Earth, and scattered up and down, none does know where?

To this I answer, That to man, indeed, this is impossible to be; but if God be infinite in his wisdom and power, as indeed he is; then he makes the dust of every man, Woman and Child, and by his all-wise providence knows

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what dust belongs to fuch and fuch a body, where-ever it is scattered.

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1. Friends, here will be a declaration of infinite power! For know this, he that by his power made all things out of nothing, can as eafily by the same power raise our bodies again out of Something, even out of their own full stance of matter.

Thus I have fufficiently proved, that there

will be a Resurrection of the Dead.

2. The fecond Thing to be confidered from the Text, is the number of the Dead which shall be raised; that is, all; for so saith our Lord and Saviour here in the Text: The bour is coming wherein all that are in their graves shall bear his voice, &cc. All, that is, all the fons and daughters of Adam, that ever have lived fince the world began, and all that ever shall live and die to the end thereof; all must rife and make their appearance at the last day: St. John declares in his vision, Rev. 20. 12. That he faw the dead, both great and small stand before God. By small and great, we are to understand, (not to understand in respect of stature, as if some shall appear grown men, and fome children) we must all appear then in the affe stature and fulness of Christ; that is of a midwha dle stature or of that stature Adam was created cou in, which is of a middle stature; the oldest And shall appear no older, and the youngest no resp pounger, but by fmall and great we are to understand, First.

First, Those that died of all ages, from the oldest, to the child that is still-born.

Secondly, By small and great, we are to understand all states and degrees of men and women, both high and low, rich and poor, noble and ignoble; all forts and estates of men must then make their appearance, from the king on the throne to the beggar on the dunghil; and ver. 13. St. John did see in his vision, That the sea gave up ber dead; and death and bell, that is, the earth and the grave, cast up their dead, and all were judged according to their works. All the elements at the call of Christ must give up their dead, all that the fire hath consumed and burnt to ashes; all that ever had been buried in the sea; and all that ever hath been buried in the earth, as foon as the last trumpet sounds they must all come forth, none shall be so great as to escape, for none shall be so small as to be forgotten. Oh! what a great, what a vast affembly will there be, when all the fons and daughters of Adam shall meet together: To fee an army of men together, we think it is a great fight. If all the men and women in Great-Britain were to meet together, at one place, what a great, what an invincible great affembly would there feem to be: But alas! what is Great-Britain to the whole world, it is counted but a garden-plat to other nations. And what is the whole world now living, in respect of all Ages that are past and to come?

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All the Ifraelites of old, which were counted as the fands of the fea, they were so innumerable; and besides them, so many millions of millions that have been flain in the wars, and fo many thousands that have been swallow'd up in earthquakes and so many thousands and millions of millions that have died by the pestilence, and all other mortal distempers in all ages of the world: and all that have died naturally in infancy, in youth, middle-age, and old-age, and all that are now living, and that shall live to the world's end; when all these shall meet together at the general resurrection. O what a wonderful meeting will there be! We must all appear before the judgment-seat of Christ, faith the apostle, 2 Cor. v. 10.

Friends, both you that read this treatife, and I that write, we must all make our appearance there, all that are in the graves shall hear his

voice, and come forth.

adly, The third thing to be considered is this, by what means all the dead shall be raised; that is by the sound of the last trumpet; for so saith our Saviour in the text, All that are in the graves shall bear his voice and come forth; and what voice this is that the dead shall hear, you may see in 1 Cor. xv. 52, that is the sound of the last trumpet, For the trumpet shall found, and the dead shall be raised; and who that is, which shall sound this trumpet you may see in 1 Thes. 4. 15, 16. For this I say unto you by

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the word of the mouth of the Lord, that we which are alive shall not prevent them which are asleep, for the Lord himself shall descend from the Heaven with a shout, with the voice of the arch-angel, and with the trumpet of God.

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So that you fee that this trumpet shall be founded by an archangel: So Matth. 24. 31. They shall see the son of man coming in the clouds of heaven, with power and great glory, and he shall send his angels with a great sound of a trumpet, and thoy shall gather together his elect from the four winds, from one end of heaven, to the other.

Thus we fee by what means the dead shall be raised: that is by the voice of the arch-angel, by the found of the last trumpet, which voice shall be utter'd more loud and shrill than thunder, uttering these words, Arise, ye dead, and come to judgment. Now in a few verses before the text, ver. 25, we have another voice that is founding in our ears. The bour is coming and now is, that the dead shall bear the voice of the son of God, and they that hear shall live. Now these two verses, that of the text and verse 25. tho' they feem to be alike in found, yet they differ much; and that in these two respects:

1. First in respect of time: that voice spoken of, in ver. 25, is uttered in the present tense, the hour is coming, and now is, &c. But hat voice spoken of in the text is spoken of stogether in the future tense, the bour is com-

ing, mark, there is no now it is, but it is, a

time that is coming.

2. There is a great difference betwixt thefe two voices, and that in respect of the sense and meaning of the words; for them in the first voice, contains gracious and inviting words, which are interpreted by divines after this manner: Arise, ye dead, and come to judgment. That is, those that are dead in their fins, and rotting and stinking in the grave of their lust: Now these are under the call of the gospel, and they that hearken to this call, and obey his voice, and so come to Jesus Christ, by a true and lively faith, and unfeigned repentance, they shall by Christ, obtain everlasting life. But whether they will hear this voice, or whether they will stop their ears against it; yet let them know there is another voice, which shall be uttered to the world, which is a voice of power; and that voice they must hear whether they will or no, Arise, ye Dead, and come to judgment.

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Consider, Friends, tho' you now stop your ears and will not hear the sound of the trumpet of the gospel; yet know this, there is another trumpet, which will one day sound, calling all the dead out of their graves, saying, Arise, ye dead, and come to judgment; and whenever that last trumpet sounds, you must hear it whether you will or no; the depth of the grave shall not hinder the sound, nor yet the depth of the sea shall not hinder it.

He that could at first command all things out of nothing, by the word of his power, so at the last day he will but speak the word, and the dead shall all arise, and make their appearance before the tribunal seat of Christ.

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The found of this last trumpet shall be so loud, that it shall be heard all over the world, it shall pierce even to the bottom of the sea, and to the bowels of the earth: No fooner is this trumpet founded, but the found shall be obeyed: No sooner is the voice uttered, Arise, ye dead, and come to judgment, but immediately the graves in all the church-yards, and in all other places throughout the whole world shall be all opened, and the body of every man and woman shall be framed out of his own dust, and bone shall be joined to bone, and every part and member shall be joined in its place and order; and every foul shall return into its own body; the sea shall give up their dead; and the fire and earth shall give up their dead, and then immediately they shall be all gathered together, even to the valley of Jehosaphat, to be presented before the judgment-seat of Christ; as you may see, Joel 3. 12. For Christ fays, the hour is coming, wherein all that are in the graves shall bear his voice, and come forth.

Fourthly, The fourth thing confiderable in the text, is the different estate and condition of all mankind, at the resurrection; that is, Some shall arise to the resurrection of life, and

Some

Some shall arise to the resurrection of life, and some to the resurrection of damnation. Now the different estate of good and bad, at the resurrection, may be considered in these respects:

1. They differ in respect of time: For tho' all mankind shall be raised from the dust of the earth, yet they shall not be raised all at one and the same time; there shall be two refurrections, first of the saints; and then of the wicked. Many there be which affirm, that there shall be a thousand years betwixt the refurrection of the faints, and of the wicked; that the faints shall all arise at the coming of Christ in the clouds, with all his glorious train of heavenly holt, and shall reign with him a thousand years upon the earth; and that the rest of the dead arise not until that thousand years are accomplished, Rev. 20. 4, 5. Some fay, This is meant the compleat number of a thousand years: And some say the meaning of the spirit of God there, is not the number of a thousand years, but only a considerable space of time: But I will not affirm any thing of that; yet this we are certain, that there shall be a difference between the resurrection of the good, and of the bad, in respect of time: For St. Paul is plain in this case, as we may see, 1 Thes. iv. 16. he saith, that the dead in Christ shall rise: And if the dead in Christ rife first, then the resurrection of the wicked must needs follow after: And Acts

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14. 15. There shall be a resurrection both of the just and of the unjust. First, of the just, and then of the unjust; but how long a time there shall be between that, I will not positively affirm.

2. There shall be a difference between the resurrection of the good, and of the bad; and that in respect of their image and shape: The bedies of the saints shall be raised in glory, like unto Christ's glorious body, Phil. 3. 21. saith the apostle, who shall change our vile bodies, and sashion them like unto the glorious body of Christ. Thus Christ himself gives us a description of the brightness of the saints bodies at the resurrection, Mat. 13. 93. then shall the righteous shine as the sun in the kingdom of their Father.

The bodies of our first parents, in their state of innocency, was adorned with a glorious beauty and comlines. Now this should have been the state and condition of the bodies of all their posterity, if they had not sinned; but sin hath stripp'd us of that glorious beauty and ornament, and without artificial cloathing, our bodies are very loathsome and vile; the bodies of the saints shall be changed and fashioned like unto the glorious body of Christ.

But, on the other side, the bodies of the wicked, shall at the resurrection appear more monstrous, vile and deformed than they were before in their state and nature: And besides, he bodies of the saints shall be delivered from that lumpishness and heaviness that they

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be now clogged with, and instead of natural Bodies, they shall be made spiritual Bodies, 1. Cor. 15. 44. and shall fly too and fro as swift as Spirits; but as for the wicked, they shall be bound hand and foot, and cast into utter darkness; there shall be weeping and gnashing of teeth. Mat. 22. 13.

Fiftbly and lastly, There shall also be a vast difference betwixt the refurrection of the good, and of the bad, in respect of their final state and condition, that they shall be raised unto; They that have done good unto the resurrection of life, and they that have done evil, unto the refurrection of damnation. The good being first raised, and then the wicked, and then immediately after, the refurrection both of the just and of the unjust: Then they shall be divided one from another, As a shepherd divideth bis sheep from the goats, Mat. 25. And he shall set the sheep on his right hand, but the goats on At first shall be pronounced the joyful sentence upon the righteous, Come, ye blessed of my father, inherit the kingdom: But the wicked shall be fent away with that doleful fentence, Depart from me, ye cursed into everlasting fire, prepared for the devil and his angels.

Sixtbly and lastly, The last thing considerable in the text, and that which I intend, shall be the application of the whole, is the drawing near of the time when the refurrection shall draw be; therefore our Saviour bids us not marve high

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at it, There were fome in our Saviour's time, and also some in the apostle's time, and some there are in our days, that marvel when they hear of the refurrection of the body, and of a géneral judgment: They will not believe it; but, Oh! how strange soever they make of it, our bleffed Saviour answers them of it, and tells them that it will certainly be: Therefore this doctrine may lerve to convince us:

First, of the general refurrection, and day of judgment: For I have in this discourse proved it by feveral arguments, That there shall be a resurrection both of the just and of the unjust; and there is nothing more certain than death, fo there is nothing more certain

than a general refurrection after death.

Sicondly, This may convince us, that as there shall be a resurrection, so the time when the refurrection shall be, is drawn near, so faith our Lord Christ here himself in the text, Marvel not at this, the hour is coming, wherein all that are in the graves shall here his voice and come forth; tho' our bleffed Saviour tells us, Mat. 24. That neither man nor angels know when the time shall be, yet he affures us, That the time is coming, Acts 17. 31. we see there all that God hath appointed a day wherein he will ng judge the world: And this appointed time is drawing nearer; do we not see how days and ve lights do wheel about apace? Yea, so fast is a the time of the general resurrection coming

on, so many times as the sun has wheel'd ha round the world fince the creation, fo many defi rounds is the thread wound off, and keeps still win winding off. It is now near 1740 years fince pra our Lord Christ ascended up into heaven; the the angels faid unto the men of Nazareth, That you this same Jesus shall so come again, as you have fire seen bim go into beaven. Acts r. And the com time ever fince has been drawing nearer and an nearer, and the time now certainly cannot be after long; but that our Lord Jesus Christ will poor come in the clouds, and then the trumpet will found, and the dead shall be raised, and both quick and dead shall make a general appearance, the First, Here is the use of reproof to such as and take liberty to run on in sin, putting far from edit

them the evil day: And because the Lord wit feemeth to delay his coming, therefore their be f hearts are set in them to do evil. There were out fome in the apostle's day, and I fear there are man many fuch in these our days that walk after for, their own luft, and faying, Where is the pro- God mise of his coming? For since the fathers fell a- tive Sleep, all things continue as they were from the and beginning of the creation, 2 Pet. 3. 34. But St. the apolite tells them Ver. 8.9. That the Lord fed is not flack concerning his promise, (as some men Lor count flackness) but is long-suffering towards us, brenot willing that any should perish: But the day be of the Lord, when ever it comes, will come as on this fire the size of the Lord.

a thief in the night, Ver. 10. And when men

shall

hall say, peace and safety, then suddenly comethed destruction upon them, as travail upon a woman with child, and they shall not escape. My friends, pray have a care; for though you think as the Lord delayeth his coming, and thereupon you take liberty to yourselves to sulfil the defire of the sless, yet take head less the Lord come in a day when you look not for him, and in an hour you are not aware of, and cut you assunder, and appoint your portion among the hypocrites, where shall be weeping and gnashing of the teeth, Mat. 24. 50, 51.

the 2. A use of exhortation: Is it be so, that the Lord Jesus Christ will certainly come, as and shortly come, and we must all be present an ed before him, then how should we live here with all care and circumspection, that we may be see sound of him in peace, blameless and without pot: How should we labour to be holy in all the manner of conversation, and godliness; booking set for, and bastening unto the coming of the day of so, and bastening unto the coming of the day of so. God? 2 Pet. 3. 11. Let this be a stong motive to move a christian to duty and obedience, the and perseverance therein. Let the word of St. James be as a spur to prick you up to be not dedfast, and to hold out in the work of the sord ledfast, and to hold out in the work of the sord ledfast, and to hold out in the work of the sord ledfast, and to hold out in the work of the sord ledfast, and to hold out in the work of the sord ledfast, and to hold out in the work of the sord ledfast, and to hold out in the work of the sord ledfast, and to hold out in the work of the sord ledfast, and to hold out in the work of the sord ledfast and let me exhort sord all in the words of our Saviour, Mark men 3. 15. Watch you therefore, for you know not

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when the time is; and what I say unto you, I fay unto you all, watch. And in the Words of the Apostle, Heb. 10. 25. Exhorting one ano. ther so much the more, as you see the day ap.

proaching.

And farther to encourage us in well-doing, and to be the more diligent, to rebuke; to exhort, to persuade, and encourage one another in well-doing, let us confider, that we must all one day meet together, to be the acquitters, or else the condemners of one another; tho' death come and takes away a wife from a husband, and a husband from a wife tho' it takes away parents from their children, and children from their parents; tho' death comes and makes a breach among relations neighbours and families, yet let us consider that the day of the refurrection will come and then we shall not only see and know on another, but we shall be able also to conver with one another; but oh! what a dreadful meeting we shall then have, if we shall be forced to be the condemners of one another at that day; the apostle tells us, that the faints shall judge world at the last day : how daeadful will this be when godly paren shall be condemners of their own children, t fruit of their own bowels, those whom the once delighted in, and loved most dearly now to pronounce Christ's sentence again them, because they were stubborn, wilful, a

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would not harken to their godly counsels and admonitions; I fay, or godly parents to exalt and applaud Christ's sentence against them, when they are condemn'd to everlasting fire; Oh! how dreadful will this be: And thus for children to condemn their own parents, because they let them alone in their evil courses, and would not correct them nor reprove them. And for husbands and wives to be the condemnation of one another. Oh! how fad will this be? Nay, confider farther, that relations, families, neighbours, equaintance, which spend their precious time together in feasting, drinking, gaming, and other kind of loose living, must meet together, and be the condemnation of one another at the last day. Oh! what a dreadful meeting will this be! But, on the other hand, consider, that all those parents and children, husbands and wives, families and relations, which would not join with the wicked, but spent their time in praying together, and for one another in exhorting, instructing, reproving, and encouraging one another: Oh, what a joyful meeting thefe shall have at the resurrection! Now death many times make a breach among families and relations; a wife she laments for the loss of her husband, he laments for the loss of his wife; the children fometimes do grieve, because they have lost a loving father, or a

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dear mother, and the parents they grieve, and are cast down, because they have lost a precious child. But, friends, weep not for your relations, as without hope, for they are not loft, for the morning of the refurrection will come, the trumpet will found, and the dead shall arise, and then you shall meet them all again: And no tongue can utter or express the joy you shall have one with another to all eternity, if you fpend your time together in this world, in the works of faith and obedience. And now, to conclude, let us all therefore so live, and so spend our short time here on earth, that fo in the glorious morning of the refurrection, when the last trumpet shall found, we may rise to the re-Turregion of life, and triumph and rejoice a mongst glorious angels to alleteanity: Which the Lord of his mercy grant. Amen.

The End of the Second SERMON.

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PREFACE

OR

Inducement to PRAYER.

HE Great God, and Lord of Heaven and Earth, whose we are, and whom only we ought to serve, bath not left himself without Witness; forasmuch as that which may be known of God is made manifest unto us, for the invisible Things of bim, that is, his Eternal Power and Godbead, are seenby the Creation of the World, being considered in his Works, to the Intent we should be without Excuse. Also the infinite Love of God is shewed Abroad in our Hearts, and set out towards us in the most gracious Work of our Redemption, in that Christ died for us, being Sinners, and when we were Enemies, God reconcied us unto himself by the Death of his only berotten Son, whom God sent into the World that we might live through him, and he saved by his Life; greater Love than this can none have, to nd nd ay down his own Life for us. Now there are bree special Things amongst many, that do always find and urge us to the Acknowledgement of God, to the Love of his Majesty, and the often calling

An Introduction to Prayer.

upon his boly Name, viz. First, The Multitude and Greatness of bis Benefits towards us, for which we ought to give him continual Thanks. Secondly, The Infiniteness of our grievous Sins for which we must of Necessity daily ask Mercy and Pardon from him. Thirdly, Our own manifold Miseries and Infirmities, for which we are constrained to seek Relief and Remedy. The first of those David considered, saying, What shall I render unto the Lord for all his Benefits towards me? I will take the Cup of Salvation, and call upon the Name of the Lord. I will praise him with my whole Heart all the Days of my Life. All bis Psalms are full of Thanksgiving. To the Second, Christ invitethus, faying, Come unto me ell ye that are weary and beavy laden, and I will ease you. If any Man fin, we have an Advocate with the Father, Iesus Christ the Just: He is the Reconciliati. on for the Sins of the whole World; and if we acknowledge our Sins, be is faithful and just to forgive, and cleanse us from all Unrighteousness. For the Third, we are encouraged by God himfelf, saying, Call upon me in the Day of Trouble, so will I deliver thee, and thou shalt glorifie me; for be will bave Mercy' upon us, and beal our Infirmities; and when we are in Mifery, be saved and delivered us. Now. for the Performance of our Duty in Thanksgiving, the blotting out of all our Offences, and the Release of our Miseries, with the Continuance of God's Grace and Favour in all Things, the chief and

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An Introduction to Prayer.

only Way to find and obtain all, is rightly to feek and truly to serve the Lord by Prayer, who is the Author and Fountain of all Goodness, Grace and Mercy. Every good Gift coming from above, even from him that freely faith, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: For be that is Lord over all is rich unto all that call upon him in Truth, and the Prayers of the Faithful avails much, if it be fervent; for faithful and devout Prayer is a continual Intercourse and Communion betwixt the Lord and us, and it is like Jacob's Ladder, by which our Prayers make our Wants afcend unto God, and his Mercydescend down upon us; for with the Heart Man believeth unto Righteousness, and with the Mouth we confess unto Salvation; but take beed in sending up thy Defires, prefer the Good of thy Soul before the Pleasures or Content of thy Body, and set thy Affections on Things that are above: First, seek the Kingdom of God and bis Righteousness, and all other Wants shall be supplied by his Mercy, according to his Will and our Necessities. And when thou enterest into the House of God, take beed thou offer not unto bim the Sacrifice of Fools, that before thou prayest prepare thyself, thy Heart and Tongue, as David did, least thou tempt God to Displeasure. Be not rash with thy Mouth, nor let thy Heart ise be basty to utter a Thing before God; but e'er 195 thou presume to present thyself or Service unto the Lord, meditate upon these three Things,

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An Introduction to Prayer,

First, Of the Reverence we owe to the great Majesty of God, in whose Presence we are, and to whom we must speak; this brings Humility and Lowliness of Spirit, which makes us acceptable unto bim. Secondly, Of our Knowledge and Belief of the Lord's sweet and gracious Promises which causeth Boldness to come unto him, with sure Confidence of being heard. Thirdly, Of our Unworthiness, and what Apprehension we have of our own Wants and Miseries; and the great Necessity of God's Help and Mercy to relieve us. This makes us know and hate ourfelves, and love and bononr God in whom is all our Help, Hope and Happiness, therefore with devout Reverence, Zeal, Humility and true Faith fly unto bis Mercy, and cease not to call often (as David did) seven times a Day upon the holy Name of the Lord, Pfalm 119. 164. by whom we shall be saved, Rom. 10. 13.



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Devout Christian's

DAILY

Companion and Exercise, &c.

A Preparation to Prayer.

Everlasting Fountain of all Goodness, and Well-spring of Grace, without whose special Affistance, we are altogether unapt, and unable to perform any Duty or Service that may be acceptable unto thee: Vouchfase therefore (dear Lord) to help my Infirmities, who cannot of myself pray as I ought, but let thy Holy Spirit direct and teach me truly to call upon thy Divine Name, with a penitent and faithful Heart, and humble, contrite, and lowly Spirit, a quiet, observant, and recollected Mind, freed from the Vanities and Cares of this vile World, or the Love of this present Life, so

that I may dedicate myself wholly unto thee a living Sacrifice, faithfully and devoutly to serve thee now, and all the Days of my Life, O Lord, make me to lift up innocent Hands, with a pure Heart; and guide thou my Lips with Wisdom, and set a Watch of Grace before my Mouth, that my Tongue may not offend thee at any time, but duly praise thy glorious Name, now and for ever. Amen.

A Prayer on the I ord's Day in the Morning.

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O Lord, our God, who art most glorious in thyself, and most gracious in thy Son, God bleffed for ever, who inhabitest Eternity, thou standest not in need of any Thing which thou haft made, the Services of Men and Angels, can add nothing to thy own effential Glory: We thy Creatures by thy good Providence, are again humbly proftrated before thee, to fanctify thy Name in our Devout Worship and Service of thee, and to give thee Thanks for all that undeferved Goodness and Mercy which thou haft so freely bestowed upon us, for our Preservation the Night past in particular, with all the Comforts and Bleffings of this Life; more especially we defire to bless and praise thy Holy Name, for all Spiritual Blessings in Christ Jesus: For all the Means of Grace, and Hopes of Gloryi for the free Liberty thou givest us this Day

of frequenting the Courts of thy own House, where thou usest and delightest to lift up the Light of thy Countenance on the Souls of Be-

lievers in the Face of Jesus Christ.

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O Lord! thou knowest the Frailty of our Natures, how foon our Thoughts are tired with Meditation and Devotion, and apt to flart afide, when we direct them towards Heaven: Vouchsafe therefore, we pray thee to be present with us in the Assistance of thy Holy Spirit, to compose our Minds this Day to the most ferious Attention, and fervent Affection in all the parts of thy Divine Service; that we have the livelieft Sense of thy glorious Perfections when we praise thee, and the most delightful Remembrance of thy Mercies when we give thee Thanks, and the most thirsty Desires to be conformed to thy Will, and to feel more and more the Influences of thy Grace, when we hear thy holy Word, and present our Prayers and Supplications betore thee.

Law, even the Instructions of Life, from thy Lips; O let us receive the Oracles of God in the Power and Demonstration of the Spirit! Let thy Blessing accompany thy Word and Ordinances, that we may increase in Knowledge and Wisdom, in Meekness and Humility, in Faith and in Charity, in a fincere and universal Obedience to all thy Commands. Olet the Law of thy Spirit of Life, which is his

is in Christ Jesus, deliver every one of us from the Law of Sin and Death; and give us, we pray thee, those indispensable, necesfary Qualifications of our Happiness, Repentance towards thee our God, and Faith in our Lord Jesus Christ: Give us Repentance unto Life, Repentance from all dead Works never to be repented of. Subdue, for us, all our inordinate Lufts and Appetites, and furnish us with the Faith of thine Elect: A Faith which works by Love; and, O let that Faith whereby we expect our Souls shall be justified, in the Day of Jesus Christ, be justified Day by Day by our Works, Sanctifie us throughout, accomplish thy whole good Pleasure, and the Work of Faith in us with Power; and let usall be kept by thy Power, Q God, through Faith unto Salvation.

INTERCESSION.

A N D thou, O Lord, who hast commanded and ed us to make Prayers and Supplications for all others, as well as ourselves, we besech thee to extend thy Grace and Mercy to all Mankind; send thy enlightening Grace to those that are in darkness, and thy converting Grace to those that are in Sin, that all may repent, and become thy Servants.

Enlarge the Bounds of thy Catholick Church, mite and Sanctifie all her Members,

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and restore her to her antient Purity and profperity: Let all Christians walk worthy of their high Calling in Christ Jesus, and live up to the Laws of that most excellent Religion which they profess; especially bless these Kingdoms wherein we live, let our Governours rule with Justice, and thy People obey with Chearfulness; make the Rich prosperous, thankful and temperate in using, and charitable in the distributing of their Substance; and the Poor and Afflicted patient, and contented under their respective Burthens and Sufferings, fanctifying all their Sickness, Sorrows and Afflictions unto them, and in thy own due Time, fend them a happy Deliverance out of all their Troubles. And all those who are in their last Conflict, at the Hour of Death, and going out of the World, Lord, firengthen their Faith, confirm their Hope, and crown their Sincerity and Perseverance with a bleffed Immortality in Eternal Glory. Bless all those to whom we are bound by any special Relation. O Lord, they are all known unto thee, and thou knowest our feveral Wants and Defires: We befeech thee to proportion thy Reliefs and Bleffings according to the various Necessities and Capacities of thy Servants, that we may be mutual Helps and Comforts to each other, in our Passage through this valeof Misery and Tears. And according to the Prescript of our blessed Saviour, we pray for the Forgiveness of our Enemies

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Enemies, Slanderers and Oppressors, that their Malice may be restrained, and their Hearts converted from the Works of the Flesh, to the Fruits of the Spirit.

The Concluding Prayer.

Toronge of the bleffed Name, and comprehentive Words of the beloved Son Jesus Christ, who in compassion to our Infirmities has taught us thus to pray,

Our Father, &c.

A Prayer for the Lord's Day at Night.

O Most blessed for evermore! the Father of Mercies, and the God of all Comfort. How precious are thy Thoughts toward us? How great is the Sum of them? Thou renewest thy Favour continually, and art still pouring upon us innumerable Benefits: Of which this is not the least, that thou givest us leave to come into thy presence, to call thee Father, and to make known our Requests to the

thee by Prayer and Supplication, with Thanksgiveing. We accept, O Lord, with all Thankfulness, this thy great Grace and loving-kindness to us, and are here again proftrate before thee this Evening, to acknowledge thy Goodnels in making us fuch excellent Creatures, capable to know thee, and by being made like thee, to be eternally happy with thee. Bleffed be thy Name that we are now alive; and that we have lived fo long in Health and Strength, and Peace and Plenty of all good Things; whereasour Eyes might have been confumed with Grief, cur Bones fore vexed, and we might have mingled our Drink with continual Weeping: We are bound unto thee for the free Use of our Understanding; for the good Inclinations we find in our Will; for any devout Affections which are ftirring in our Hearts; for all the Advantages we have had by our Education, good Company, and Holy Examples: and more especially, for the Illuminations of the Holy Ghoft, by thy blefsed Gospel, the Breathings of it frequently into our Spirits, the Importunities thou haft used to draw us to thee, and the great and precious Promises, whereby thy Love in Christ Jesus constrains us, to refign ourselves intirely to the Obedience of thy precepts. We ought likewise to admire and praise thee for thy Goodness tothy Creatures, who live daily upon thy bounteous Allowance: The

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Eyes of all wait on thee, and thou givest them Meat in due Season; thou diffusest thy Bleffings in feveral Streams to every one of them according to their Needs; that thou givest them, they gather, thou openest thy Hand, they are filled with Good: We give thee the Glory of thy plentiful provision thou haft made for them; and more particularly admire thy great Liberality to the Children of Men, under whose Subjection, all Sheep and Oxen, yea, and the Beafts of the Field, the Fowls of the Air, and the Fishes of the Sea. paffeth through the paths of the Waters. 0 Lord, we praise thee for thy goodness to those who praise thee not themselves; be thougdored and acknowledged in thy Bounty, which bestows so many Blessings unask'd and unfought, and continueft them, notwithstanding abundance of provocations, and most high Offences, that they have given to thy merciful Goodness to thy Church be never forgotten by us, which thou haft in all Ages protected and defended, in a marvelous manner propagating the Gofpel of our Saviour, confounding its Oppofers, and spreading it by the Power of the Holy Ghost over the Face of the Earth. We thank thee for thy fingular Fayour to these Countries wherein Hun we live, to whom these good Tidings of Sal- teou vation have reached, and who have long entithat joyed a more glorious Light than many other Bless Places, and being delivered from the Darks Fait nels

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ness of Popish Superstition, and from fundry Attempts that have been made to bereave us of this Happiness, and are again settled, after many Confusions, in a peaceable Enjoyment of the true Religion, which thou hast also continued to us, though we have not brought forth Fruit worthy of the Gospel of thy Grace. 0 let thy undeferved Goodness have this Effect upon us, to make us heartily love thee and devoutly worship thee, and zealously obey thee, and steadfastly trust and hope in thee for ever, that by a careful Improvement of the Knowledge of thee our God, and our Lord Jesus Christ, by whom thou hast given us all things that pertain unto Life and Godliness, we may still enjoy this inestimable Treafure, and all thy Love to us may at last be finished in those eternal Joys, which he hath promised to the Faithful. And as we have been taught, exhorted and encouraged this Day out of thy holy Word, and have likewife publickly acknowledged our Obligations to thee, and made profession of Love and Gratitude, and Dutifulness to thy Divine Majesty: So help us all the Week following, openly to testifie the Truth and Honesty of our Hearts, in all this by a blameless Conversation, in all Humility, Meekness, Temperance, Righteousness, Charity and peace, with all them that call upon the Lord out of a pure Heart. Bless our Sovereign, the Defender of the Faith we profess, and all employed under him

him in their feveral Offices, that they may be Inftruments of continuing to us those hely Opportunities, with all other good Things that may make these Kingdoms happy. O that all our Friends may be thine! and if we have any Enemies, Father, forgive them. Comfort and support the Sick, the Needy, and all other diffressed Persons, with an immoveable Belief of thy wife and good Providence, to which give them Grace patiently and obediently to refign themselves; and when all our Senses this Night shall be bound up with Sleep, be thou, O Lord, our Keeper; and after the Refreshment of that Repose, and this holy Reft from our Labours, raife us in the Morning to return unto them with chearful Minds, and ready Wills, praising ftill, and magnifying thy multiplied Mercies to us in Christ Jelus, by whom we present ourselves and Petitions to thee, saying farther as he hath taught us,

Our Father. &c.

A Prayer for Monday Morning.

OST gracious Father, and Almighty God, who beyond all Measurehast and unlocked the Treasure of thy Favour and Bleffing of us from Time to Time, we most Sin heartily thank thee for the fweet Sleep and wall comfortable Reft, which we have taken this Wor

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Night

Night, through thy gracious Preservation of us; and now, O Lord, we confecrate ou Souls and Bodies to thy Service this Day, a gain, and ever hereafter, defiring that our Prayers early now this Morning may have Access unto thee. O Lord, we pray thee, bless, preserve and keep us this Day by thy Power. from Sin, Shame, and all Evil, and so direct us with thy Grace, that all our Thoughts, Words and Works, may please thee. Stand, we befeech thee, between us and our Enemies, Bodily and Ghostly, especially Saran, and all Affaults and Snares that he fetteth for us daily; and as thou haft now raised up our Bodies from a found and heavy Sleep, so deliver our Souls from the dead Sleep of Sin, and the Darkness of this World. Help, O Lord, the Creatures which depend upon thy Providence only. O Lord Jesus have Mercy upon us, miserable Sinners; pardon and forgive us all our Sins, Negligences, and Ignorances; remember not our Obstinacies, and have Compassion upon our Infirmities. Set thy holy Paffion, Cross, and Death between thy Judgment and our Souls Danger, both now, and at the Hour of Death. Of thy Mercy, O Lord, strengthen our Weakness, and mortifie our corrupt Natures, inclining to fwearing, Wantonness, Lying, and any Sin whatsoever; and grant that we may so walk in thy Ways, by the Light of thy holy Word, that no worldly Vanity bewitch us

to fell ourselves to work Wickedness, but that we may in a special Manner strive against those Sins that our corrupt Nature is prone ueto. O holy Father, grant us found Minds and upright Hearts, and the right Use of our Senses continually, that knowing what we do, and practifing what we know, we may worthily lament the Wickedness of our Lives, and ever upon our unfeigned Repentance, feel thy Comforts rejoicing our Souls, and never forget the Defire of the Life to come but diligently fix our Hearts and Affections on heavenly Things. O Lord, blefs us in all the Paffages of this Pilgrimage; further our Bufinels, that we may truly walk without Sin, and fafely work without Danger, in that vocation whereunto thou haft called us in this Life; and after Death, O Lord, restore our Bodies and Souls to Life Eternal. Hear our Prayers, O Lord God, for Jefus Christ his Sake, our only Lord and Saviour. Amen.

A Prayer for Monday Night.

Eternal God, and in Christ Jesus our most merciful and loving Father! We thy unworthy and unprofitable Servants, do here, in thy Sight, freely confess and acknowledge, before thy Divine Majesty, That we are most miserable and wretched Sinners, and grievous Transgressors of all thy holy Laws

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Laws and Commandments, that as we were born and bred in Sin, and stained in the Womb, so have we continually, since that Time, multiplied our actual Transgressions against thy Majesty both in thought, Word and Deed, so that our Sins are grown more in Number than the Hairs of our Head, and heavier in Weight, than the Sands of the Seashore; therefore it is thy meer Mercy that long e'er this they have not pressed us down to the very Pit of Hell. Thou only, O Lord, knowest our Sins, who knowest our Hearts; nothing can be hid from thy All-feeing Eye; thou knowest both what we have been, and what we are; our Consciences do accuse us of many and grievous Evils, and thou being far greater than our Consciences, art able to lay much more to our charge: We appeal therefore from thy Justice to thy Mercy, which is above all thy Works, how much more above our Sins, intreating thee to look upon us in the Face of the Countenance of thy well-pleafing Son Christ Jesus; for his Sake, O Lord, we pray thee to be good and graceous to all our Sins, and Iniquities past, of what Nature or Kind soever hey be; whether of Ignorance or of Knowedge, of Commission of Evil, or of Omission of Duties. Wash them all away in the Blood of thy dear Son; bury them in his Grave, and lay such a Weight of his Righteousness up-m them, so as they may never be able to

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rife up against us, either in this World to accuse us, or in the World to come to condemn us. And because, O Lord, our Natures are prone to commit Sin, and that with greediness, so that if thou shouldest, even at this Instant, give us free Pardon of all our Sins, vet we confess, such is the Corruption of our weak Flesh, that without the restraining Grace of thy Spirit, we shall fall into the fame Sins again, or into worfe; therefore we humbly pray thee, most gracious God, not only to pardon that which is past, but also purge our present Corruption, and by the Grace of thy good Spirit prevent those that are to come. Grant, good Lord, that we may think it more than fufficient, that we have spent the Time passof our Lives according to the Lufts of the Flesh, and after our own Defires and Fancies, and may now even resolve to dedicate the Rest of our Lives, that yet remaineth, to thy Glory, and our own Comfort and the good of our Brethren, through Jesus Christ our Lord. Reft

We pray thee forgive us the Sins committed against thy Majesty this Day past, whether in Thought, Word, or Deed, by committing that which thou haft forbidden, or omiting that which thou haft commanded, or performing it in a finful, irreverent, cold, and unprofitable Manner. We praise thee for our Life, Health, Sifety, Peace, Liber ty, Food and Apparel, Power and Will either to think, speak or do any good Things,

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We bless thy Name for the Dangers we have escaped; for Sins, (which by thy Grace) we have shunned; and for the good Duties which (by the Help of thy holy Spirit) we have in any weak Measure performed; and for all other Comforts we have enjoyed for Soul and Body, for this Life and a Better, for these and all other thy Mercies which are more than we are able to reckon up. We yield all humble and hearty Thanks, that our hard and narrow Hearts can possibly render to thy Divine Majesty. And now, O Lord, we commit and commend ourselves, Souls and Bodies, and all that we have, to thy most gracious Protection, befeeching thee to keep us and ours, and all thine, as the Apple of thine Eye: defend us from all those Dangers which may happen unto us, either from Satan or wicked Men, Fire or Warer, or other cafualties, and grant that tho' we sleep, yet our Hearts may a-wake, wait, and be furnished for the coming of the Bridegroom. Bless and sanctifie our Rest and sleep unto us; make it sweet, moderate, quiet and comfortable to us, that being refreshed thereby, we may awake with thee, and walk before thee the Day following, and all the Days of our Lives.

In these our weak Prayers, O Lord, we are not mindful of ourselves alone but of thy whole Church, dispersed over the Face of

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the Earth, far and wide. Bless, O Lord, Fa the principal Members thereof; our dread Jun Sovereign, King GEORGE, enrich his Royal Heart with all Graces necessary for so high a Place; establish his Throne, we befeech thee, and let his Soul be bound in the Bundle of Life with thee. O God, bless his Royal Highness the Prince, Princess and all the Royal Family. Bless all his Majesty's most honourable Privy Council, be thou present with them, and President over all their Councils, as may be most for thy Giory, the Honour of the King, the Peace of our State, and the Comfort of thy People who Bless all Judges and Magistrates of the 0 Land. Bless the Ministers of thy Word and Sacraments. Thou that art the God of the Harvest, send forth many faithful and painful Labourers, that they may feed thy people with Knowledge and Understand ing. Bless, O Lord, all the afflicted members of thy Church, diseased either in Body, Mind, or both; especially those that We suffer for the Testimony of a good Conhum science: O Lord, to whom all their Case shee and Necessities are manifest, we beseech Maje thee to make all their Beds in their Sick hat ness; lay no more upon them than thou Wor shalt make them able to bear; give a true her Sight and Feeling of their Sins, so far a Obed may lead them to true Repentance, with mai hearty Sorrow for the same: And, good Father)[

Father, deal with them in Mercy, and not Justice; either to release them out of that present Misery wherein they are, either by Life, that they may glorify thee in this World, or by faithful Departure, that they may be glorified of thee in the World to come. These Mercies most gracious God, and whatsoever else thou knowest in thy Wisdom to be better for us than ourselves can ask, we beg them at thy Hands; not for our own Merits, for they are nothing; but for the Merits of thy dear Son, Christ Jesus, our Lord and Saviour: In whose Name and in whose Words we conclude,

Our Father which art in Heaven, &c.

A Prayer for Tuesday Morning.

Lord, the high and only One, whole Glory is above the Earth and Heaven. We thy Creators proftrate ourselves in the numblest Adorations of thee, ascribing to thee all Power, Wisdom, Riches, Might, Majesty and Dominion; and acknowledging, that to thee of Right belongs all Blessing, Worship, Thanksgiving, and Praise, together with all Honour, Love, Service and Obedience for evermore. Blessed be thine maipotent Goodness, which hath advanced

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us to fuch a Degree of Being, that we are capable to look back to thee from whom we come; to know thee, to acknowledge thy great Bounty toward us, and resemble thee in Wisdom, and Goodness. All that is within us bleffeth thy holy Name, for breathing into us immortal Spirits, that we may eternally admire thee, praise thee, love thee, and joyfully render these grateful Acknowledgements which we owe unto thee. We can never fufficiently magnify thy Meacies towards us, especially those in the Lord Jesus, in whom thy Grace hath fo exceedingly abounded, as to furpals not only our Deferts but the largest of our Defires. Bleffed, bleffed, for ever bleffed be thy Fatherly Goodness, who hast fent him from Heaven so unexpectedly, to vifit us vile Wretches, who dwell in Houses of Clay, whose Foundation is in the Dust. Lord, what is Man, that thou art mindful of him, or the Son of Man that thou didft thus visit him! We thank thee, according to our poor Ability, from the very bottom of our Hearts, for his Manifestation in our Flesh; for the charitable Testimonies he gave of his Love to Mankind in the Course of his Life; for that aftonishing Grace in submitting himself to die for us; for his glorious Refurrection and Ascension to Heaven for the Sovereign Power and Authority, which thou haft given him at thy Right-Hand; for his compassionate latercession and

on for us, and the Affurance we have received for his being the King of Glory, and of his continued Kindness to us, by the Coming of the Holy Ghoft; we will never cease to bless thee for that great Salvation, which was first preached by the Lord, and was confirmed by them that heard him; and for the Witness which thou bearest unto them, both . with Signs and Wonders, and with divers Miracles and Gifts of the Holy Ghoft, according to thy own Will. We rejoice in the Light of thy Holy Gospel, that we may see the way to be happy, both by the Doctrine and Example of thy Son Jesus, that we have the Encouragement of his precious Promifes, and fuch good Hope of Remission of Sin, and eternal Life in the Day when he shall judge the World in Righteousness. O how much are we bound unto thee for that comfortable Hope which thon haft given us, in feeing our dear Saviour in all his Glory, and being there where he is, and reigning with him for ever. We again render thee our most hearty Thanks, for that everlafting Confolation and good Hope, through Grace, which thou haft given us. And for all those Benefits likewise. which thou art pleased to bestow upon us, to make our Stay here on Earth the more convenient and delightful to us, we are every Way obliged to thee beyond all that we are able to express or conceive. Thou feedeft us on and cloathest us; thou preservest our Health

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our Strength; and thou haft delivered us from innumerable Dangers; and when thou haft chaftised us; it hath been in great Mercy and Clemency, and not according to our deferving, O, that all the Worldwould shew forth thy Praise, and devout themselves to the Lord: Let all the Kings of the Earth submit themselves unto him, and glory in the Name of his obedient Subjects, High and Low, Rich and Poor, let him praise the Name of the Lord, from this time forth and for evermoor; for great is the Lord, and greatly to be praised, especially in the assembly of the Saints, and by the Church and Houshold; which we beseech thee to keep and to continue in thy true Religion, as thou shewest to them that be in Error the Light of thy Truth, to the Intent that they may return into the Way of Righteousness; so grant unto all them that are admitted into the Fellowship of Christ's Religion, that they may eschew those Things that are contrary to their Profession, and follow all such Things as are agreeable to the fame. Accept, most gracious God, of these unseigned Defires of hav us thy Servants, who for our Parts, entirely the dedicate ourselves, both Souls and Bodies, inC unto thee, resolving in all Things to walk that worthy of thee, thou haft called us to thy or F Kingdom and Glory, and bleffed us also with many other good Things, which makes this Life to be a more easie Passage to a betten

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ter. We will never forget how much we are indebted to thee, but study to express a grateful Remembrance of thy Mercies, by living so berly, righteously and godly in this present World, looking for that blessed Hope, and the glorious Appearing of the great God and our Saviour Jesus Christ. Favour, we pray thee, these holy Purposes, with the constant Assistance of thy good Spirit, that we may be able to accomplish that we have begun, and to perfect Holiness in thy Fear. Help us to add to our Faith Virtue, and to our Virtue Knowledge, and to Knowledge Temperance, and to Temperance Patience, and to Godline's Brotherly Kindnets, and to Brotherly-kindness Charity, that these Things being in us and abounding, the may make us to be neither barren nor uny fruitful in the Knowledge of our Lord Jesus-Christ. Preserve us this Day especially, that weswerve not presently from these pious Resolutions; but may give such a Proof of their Sincerity, by our being stedfast and immovable in our Well-doing, notwithstanding any Temptation to the Contrary, that we may have the better Hope we shall persevere to the very End, through thy continual Grace inChrift Jefus: In whose Name we defire all that thou feeft needful, either for our Souls or Bodies, for ourselves or others, saying,

Our Father which art in Heaven, &c.

A Prayer for Tuesday Night.

A Lmighty Good gracious Father, in thy Son Christ Jesus, we thy poor Creatures humbly appear again in thy Presence, acknowledging with all hearty Affection, that our beings and all the Comforts of them, depend on thee the Fountain of all Good. have nothing but what we have received from thence, and is owing entirely to thy free and bounteous Love, O bleffed Redeemer. To thee therefore our God and Saviour, be given by us, and all whom thou haft made to know how Great and Good thou art, all Honour and Praise: all Love and Service, as long as we have any Being. We lament our Folly and ingratitude, that we have not done it from our very first Knowledge of thee, every Day we are bound by an indispensable Obligation of Mercy and Kindness, which we receive from thee; particularly thy Fatherly Care over us the Day paft: Lord, make us truly thankful unto thee, and be pleafed to continue thy goodness unto us. Look down upon us, who are now before thee, and dare not give Sleep to our Eyes, nor Slumber to our Eye-lids, till we have renewed our Covenant with the God and Father of Mercies, and

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and Bodies as a reasonable Service.

Be therefore pleased, O Lord, to forgive all the Sins of our past Lives; particularly the Omissions and Commissions of this Day; for which alone shouldest thou enter into Judgment with us, thou mightest justly condemn us to the lowest Hell, and give us our portion with Hypocrites, in utter Darkness.

Bleffed Lord, we defire from the bottom of our Hearts to be fenfible of our manifold Frailties and Infirmities, and of that Law in our Members, that is always warring against the law of our Minds; so that whenever we would do good, Evil is present with us, and intermingles with our very Prayers, and difturbs our most religious Duties and Performances.

And therefore it is, that utterly renouncing our own Righteousness as Dung and Dross, we fly to him who is our Advocate with the Father, Jesus Christ the Righteous, desiring him to wash awy our Sins with his own precious Blood, and to present us unto

thee, our God, pure and spotless.

And for his Sake we humbly befeech thee, O Lord, tolighten our Darkness, and by thy great Mercy to defend us from all Perils and Dangers of this Night, giving us a moderate and refreshing Rest, free from frightful Dreams and finful Imaginations, which are the evil Effects of our corrupt Natures.

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When we awake, let our Souls be filled with heavenly Thoughts and pious Meditations, always remembring we are in the Presence of a God who knows our Downsitting and our Uprising, who understands our Thoughts afar off, and is acquainted with all our Ways.

If we should be so vain and soolish to believe that the Darkness would cover us, the Night shall be light about us; the Darkness hideth not from thee, but the Night shineth as the Day: The Dardness and the Night

are both alike to thee.

Rest, so nearly resembles Death, and our Beds are but models of our Graves, out of which we must one Day be called, by the Sound of the last Trump, to arise and come to Judgment, let this and every Evening, and every Morning put us in Mind of our dying Hour. Make us therefore sensible how highly it concerns us while we have Health of Body, and Soundness of Mind, to arm our selves like good Soulders with Christian Courage, and Resolution for our Death-Bed Consticts, with Mortal Diseases, and the Malice of Spiritual Enemies.

That so Death, which is to so many thers the King of Terrors, may be to use kind Friend, and a welcome Guest; and may with all chearfulness quit these Houses of Clay and slessly Tabernacles, and exchange the Troubles and Sorrows of a painful Pilgrimage,

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in a Valley of Tears, for the Joys of Heaven and everlasting Happiness, with blessed Saints

and Angels in the highest Heavens.

We also pray for the good of all Mankind, as well as our own, especially that all Christian People may walk worthy of thy Gospel, and live together in Peace and Unity; and let the fincere Profession and Practice of thy true Religion be continued to us and all Generations.

Direct our Governors, bless our Friends, and be good to all them that are in Trouble and Affliction, and make us truly thankful that we are in a more easy Condition. Lord, continue thy Mercies unto us, and help us to make a wise and christian Use of them, and all the Talents committed unto us, that at the last we may be approved faithful Servants and enter into the Joy of our Lord, in whose Holy Name and Words, &c.

A Prayer for Wednesday Morning.

OST Holy, most Glorious and Eternal Lord God, we thy poor unworthy Servants, in all Humility of Soul and Body, an unseigned Acknowledgement of our Duty, prostrate ourselves before the Throne of thy Mercy, praising and magnifying thy satherly Goodness for the Abundance of thy Blessings, and for the Multitude of thy Mer-

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cies heaped upon us, befeeching thee for Jefus Christ's fake to be merciful to all our Sins committed against thy divine Majesty: Upon the Confideration of which, we confess we are not worthy to appear in thy Presence, much less to ask a Bleffing at thy Hands; for by reason of our corrupt Nature within as, derived from our first Parents, our inclinations have been prone to commit all manner of Sin and Wickedness against thy Goodness: Thy Laws and Precepts we have broken both in Thought, Word, and Deed; out of our Hearts proceed evil and wicked Imaginations which defile the Soul, and the whole Man is altogether abominable: Thefe Things, O Lord, we confess to our Sham; and if thy Mercy prevent not, it will be our utter Destruction of Soul and Body. Yet, O Lord, thou art our Creasor, thou hast made us, and thou haft feat thy dear Son Christ Jesus to die for us, and thy Holy Spirit to fanctifie us: And many are the Benefits and Bleffings which thou haft beftowed upon us. and which by thy Goodness we may enjoy both of Soul and Body; and therefore by the Testimony of our own Consciences we stand convicted, and the Thoughts of our great fins and Transgreffions do much afto ith us; What shall we say, therefore, or wherein shall we open our Mouths? Who shall deliver us from the Misery due unto us for our Transgressions? Nothing can be expected in this

this Life but Wrath and Confusion, and in the World to come eternal Condemnation ? But yet, O Lord, in Obedience to thy Command, and in confident Affurance of thy endless and unspeakable Mercy promised in felus Christ to all Sinners, we come unto thee with Sorrow in our Hearts, Shame in our Faces, and in all Humility of Spirit, and we would appeal from thee, a just Judge, to thee, a merciful Father, from the Throne of thy Justice, to the Seat of thy Mercy, befeeching thee, O Lord, to have Mercy upon us, and to turn away thy Face from all our Sins, and to blot out all our Transgressions; for the only meritorious Death and Paffion of Jesus Christ, who so abundantly shed his Blood on the Cross to take away the Sins of the World: And be pleafed now to reform cur Affections, transform us out of Sin, into the glorious Liberty of thy own Children, to live in Newness of Life, in a holy Converfation and continual Obedience to thy divine Majesty.

And now we farther intreat thee, O'Lord, for a Bleffing upon thy Church Universal; more especially we beseech thee to continue the Peace and Prosperity of these Churches wherein we live, and every Member thereof; and in a more especial Manner bless, with the chiefest of thy Bleffings, thine Anointed, and our Sovereign Lord, the King's Majesty, and the rest of the Royal Family; bless the

Lords of his Majesty's Privy Council, the Reverend Clergy, and all Civil Magistrates; bless all our Kindred, Friends and Acquaintance; bless all, O Lord, from the Highest to the Loweff.

And fince it hath pleafed thee, O Lord, of thy Goodness to deliver us from the Power of Darkness, and all Dangers of the Night past, affording us quiet and comfortable Rest, bringing us fafe to the beginning of this Day; our Souls and all that are within us shall praise thy holy Name: We beseech thee to bless and defend us, O Lord, this Day, direct and protect us in it, bless our going out and coming in, let thy Spirit guide us in all our Actions, prosper all our Labours and Endeavours this Day; make us diligent in our Callings, that we may keep a good Conscience in all our Dealings, not any Way to defraud any one, knowing that one Day we must give an Account of all Words and Deeds.

Lord, hear we befeech thee, and accept of this MorningSacrifice of Praise and Thanksgiving, hear our Prayers, and grant our Petitions that we have ask'd, and all other Bleffings, which thou of thine infinite Wildom knowest most necessary for us, we ask at thy merciful Hands, in the Name, and through the Mediation of thy dear Son, our bleffed Redeemer, Jesus Christ our Lord, in whose most excellent Form of Prayer we conclude

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Our Father which art in Heaven, &c.

Evening Prayer for Wednesday.

Ternal God, ever-living and ever-loving Father in Jesus Christ, we here thrw down ourselves at the Foot-stool of thy divine Majesty, humbly acknowledging from the Ground of our Hearts, to thy Glory and our own Shame, that we are most vile and wretched Sinners, no ways worthy of the least of all thy Mercies, which thou shewest towards the Children of Men; but most worthy we are of thy most heavy Plagues which are threatned in thy holy Word against impenitent Offenders. Father, we have finned more than feventy times feven times against Heaven, and in thy Sight, leaving undone all those good Duties thou haft commanded us, and committed all those Sins which thou hast forbidden with Greediness and Outrage: We have finned against thee, and against all thy Creatures; against Heaven which is loth to contain us, because our Sins exceed the Number of the Stars, therefore against the Earth, which groans to bear us, because our Sins exceed the number of the Duft theof: We must humbly pray thee to fet them all over to the Reckoning which thy Son Christ hath made up for them up-

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upon his Cross, and never to lay any of them to our Charge, but freely forget and forgive all: Nail down all our Sins and Iniquities to the Cross of Christ, bury them in his Blood, hide them in his Wounds, let them never rife up in Judgment against us. Be reconciled to us by thy dear Son concerning all matters past, not once remembring, or repeating unto us our old and abominable Iniquities, but accept us as righteous in him, imputing his Righteousness unto us, and our Sins unto him, let his Rightcousness satisfy thy Justice for all our Unrighteousness, his Obedience for our Disobedience, his Perfection for our Imperfection; we increat thee moreover, merciful Father, give us the true Sight and Feeling of our manifold Sins, that we may not be blinded in them through Cultom, as the Reprobates are, but that we may be foon weary of them, as under a heavy murthen, and much grieved for them labouring and striving by all possible Means to get out of them. Good Father, touch our hard and finry Hearts with true Repentance, for all Sius, and let us not take Delight or Pleasure in the least Sin, and howfoever we fall through Frailty, as we tall often, yet let us never fall finally: Let us never tie down in Sin, nor continue in Sin, but let us get up, and turn to thee with all our Hearts, and feek thee whilst thou mayest be found, and whilst thou thou doft offer Grace and Mercy unto us: O Lord, increase in us that true lively Faith, whereby we may lay fure hold on thy Son Christ, and rest upon his Merits altogether; let us fo feel the Power of thy Son's Death, killing Sin in our mortal Bodies, and the Power of his Refurrection raising us up to the Newness of Life, that we may live holy, justly, and foberly in this present evil World, shewing forth the Virtues of thee our God, in all our particular Actions, that we may adorn our holy Profession, and shine as Lights in the midft of a crooked and froward Generation, amongst whom we live: For this Cause have Mercy upon us, dear Father, we humbly pray thee, and never leave us to ourselves, nor to our own Desires, but affift us with thy good Spirit, that we may continue to the End in a righteous Course, so that at length we may be received into Glory, and be made Partakers of that immortal Crown, which thou hast laid up for them that love thee, and truly call upon thee: And laftly, O Lord, we praise thy Name for all Things necessary for this Life, as Food, Raiment, Health, Peace, Liberty, and fuch Freedom as we rely upon every Hour, and for this Night present, wherein we are to take our bodily Rest; we pray thee to let thy holy Angels to pitch their Tents about us and preserve us both in Soul and Body, both Deeping and walting, that in the Morn-

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ing following we may be the better enabled to follow our Callings, both to thy Glory and our owu Comfort. Bless with us, we pray thee, thy Children and Church in all Places continue thy Gospel and Truth unto us in Goodness: We pray thee in Mercy to bless our most gracious King George, preserve his Person and his Throne, and the rest of the Royal Progeny; the Nobility, Majistracy, Ministy, and People of this Land, with every good Mercy thou knowest always fit for any of them. This, Lord, we crave at thy Hands, for Jesus Christ his Sake, our Lord and blesfed Saviour: To whom, with thee, and thhy bleffed Spirit, be given all Honour, Glory, Majesty and Dominion, now and for ever-more. Amen.

A Prayer for Thursday Morning.

A Lmighty God, and most merciful Father, who of thy wonted Goodness and Mercy hast protected and preserved us this last Night from many calamitous Accidents, which otherwise might have befallen us, and safely brought us to the light of another Day: Defend us, we pray thee, in the same by thy mighty Power, and so prevent with us with thy

gracious Favour, and further us with thy continual Help, that in all our Works begun, continued and ended in thee, we may ever feek thy Honour and Glory; and finally, by thy Mercy, obtain, everlafting Life, through Jesus Christ our blesfed Lord and Saviour.

For whose Sake we humbly pray thee to blot our of thy Remembrance all our past. Sins and Provications, and to work in our Hearts a godly Sourow, and a fincere Repentance, with a steadfast and firm Resolution

to reform and amend our Lives

To which End, be pleased to affist us with the Grace of thy Holy Spirit, to overcome the Depravity of our Natures, and Sanctify us to thy Service. Let our Minds and Hearts be renewed more and more, that being transformed by the renewing of our Minds, we may prove what is that good, and acceptable and perfect will of God; that we may be able to know, that it was, we ought to know and delight to do thy Will, O God; and let thy Law be written in our Hearts. Gives us to know Christ and his Life, that we may be formed in our Hearts, and that he may live inus; that the same Mind may be in us which was in Christ, that we may be made conformable to his Death, in crucifying the Flesh with its Affections and Lust, ; let thy Grace always prevent us, and accompany us, and be able to persevere unto the End. Make

Make with us, O Lord, perfect in every good Work, to do thy Will, working in us that which is well-pleafing in thy Sight

through Jesus Christ.

And for as much as we are here but as Strangers and Pilgrims, let thy good Spirit guide and conduct us in our way to our long homes, through the wide Wilderness of this finful World, where there are so many cross Ways, and Bye-paths and Precipices, Traps and Snares laid for us by the Deviland his Emiffaries, to entice us to Sin and Wickedness, and then to plunge us into endless Woe ana Miseries, where there is no true Content or Satisfaction to be found and where the most refined of human Pleasures and Delights are greatly allayed with the mixture of Cares and Troubles, Fears and Jealoufies, Sickness and Diseases, Croffes and Disappointments; where Love and Kindness are often repaid with hatred and Malice, and the most bountiful Actions with ungrateful Returns; where the Poor are opressed by Men of Power, and innocent Lambs made a Prey to ravenous Wolves; where our Eyes are too often entertained with doleful Spectacles, and our Ears filled with Sighs, Groans and bitter lamentations.

And therefore, gracious Father, be pleafed to give us such a measure of Faith, Hope and Patience, as may bear us up in all the Changes and Chances of this mortal life, and

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enable us, in whatever State or Condition we are, therewith to be content; as well to be abased as to be exhalted, to want as to abound, to have nothing as to posses, all Things and though the Fig-tree should be withered, and no Fruit found on the Vine, the labour of the Olive fall, and the Field yield no Increase; though there shall be no Sheep in the Fold, or Herd in the Stall, no Cattle in the Pasture, or Stores in the Garner, no Water in the Bottle, or Oil in the Cruife, yet still to trust in that God, who feeds the Ravens and the young Lions when they call upon him; who can make Rivers to flow out of hard Rocks, and furnish a Table in the Wilderness, with whom the very Hairs of our Heads are all numbered, and in whom none ever trufted and were confounded.

That so having finished our Course, and run our Race, and lived the Life of the Righteous, our last End may be like unto his, and whenever these Houses of Clay shall be dissolved, our Souls may be safely conveyed by some blessed Guardian Angels to the Place appointed for the Spirits of God's Elect, there to wait with Patience for a joyful Re-union, with their respective Bodies at the Resurrection, and second coming of Christ in Glory with all his holy Angels.

With

With us be good to all Mankind, send thy Gospel where it is not, restore it where it is lost, consirm it where it is. Bless these Nations, watch over us daily for Good and be merciful to our Sins.

Bless all Ranks of Men, both Governnours and Governed, that we may all live in Godliness, Righteousness, Sobriety, Love

and Unity.

All which, with whatever else is neceffary for us, or any of thine, we beg in the Name and Words of thy beloved Son.

Our Father which art in Heaven, &c.

A Prayer for Thursday Night.

Ternal God, in Jesus Christ our most merciful Father! thou which art the Father of Mercies, and the God of all Confolations, we thine unworthy Servants do here, according to our abounden Duties, humble ourselves before thy Majesty, and rendering in that poor Measure we are able all Praises and Thanks for all thy Mercies and Blessings bestowed upon us from Time to Time, ever fince we were born until this Present; for our Election, Creation, Redemption, Vocation, Justification,

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Sanctification, Prefervation, and the Hope of our Glorification hereafter; as also for all those Bleffings that concern this Life present, furnishing us continually with all good Things necessary that we shall stand in need of: More especially, O Lord, we Thank thee that thou hast preserved and defended us this Day from the Perils and Dangers both of Body and Soul, wherein too many have fallen; and we might also, had we not been guided by thy merciful Providence. O Lord, we confess to the Shame of our own felves, that we are not worthy of the least of all these thy Mercies; but as we are conceived and born in Sin, fo have we lived in Iniquity, and in the Transgression of thy Laws, not regarding to be governed by thy holy Word; and therefore have juftly deserved that thou shouldest pour upon us all Shame and Mifery in this Life, and eternal Condemnation in the World to come. But, O Lord, we know that thou art a God full of Mercy, flow to Anger, of great Compassion, and wilt not the Death of a Sinner, but rather that he should live. In Confidence of this thy Mercy, we confess before thy Majesty, our manifold Sins, intreating thee to pardon them all, for the Merits of Christ Vefus; and feeing thou haft given us so large a Time of Repentance, grant that we may now at length return unto thee in Since-

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rity of Heart, and Contrition of Spirit. And for this Night present we beseech thee fanctify our Rest unto us, that we may enjoy the same as thy Bleffing, that thereby our wearied Bodies being refreshed with moderate and quiet Sleep, we may be the better enabled to walk before thee in our Callings, the Day following, to thy Glory, and our own Comforts, through Jesus Chtist. Remember with us thy Church and Children in all Places, gather together thine Elect, forgive the crying Sins of this Land, make an End of these Days of Sin, and hasten the Coming of our Lord Jesus Christ. Preserve thine Anointed and our dread Sovereign Lord, King George, the Prince, and Princess, &c. defend and keep them from Plots and Treacheries, both Abroad and at Home: Let thy Spirit of Wisdom, of Counsel, and of upright Judgment rest upon all the Lords of His Majesty's Honourable Privy Council, the Nobility and Magistracy for the best Good of this whole Land. Bless the painful Preachers of thy holy Word, give good Success, we pray thee, to their Studies and Labours for the winning of so many Souls as thou hast ordained to eternal Life: Comfort all the Afflicted, that suffer under thy Hand, will and howfoever it shall please thee to deal that with them, yet support them with Patience and

and Thankfulness to undergo whatsoever it shall please thee to lay upon them; and when thou shalt see it fit, send them Deliverance, that either by Life or by Death. Christ may be to them an Advantage: Lastly, We befeech thee, good Lord, to bless all our Kinsfolks in the Flesh, and all others whom thou wouldest we should pray for; hear us for them, and them for us. and Christ Jesus for us all: In whose Name we shut up these our imperfect Prayers, in that perfect Form which he himself hath left us, faying,

Our Father, &c.

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A Prayer for Friday Morning.

OST gracious God, thou which art the King of Glory, and Father of Eternity, we thy poor miserable Servants; Dust and Ashes, are ashamed that we can return nothing unto thy Majesty, for all thy Mercies plentifully bestowed, and graciously continued unto us till this Present: We confess, Lord, that we have returned nothing unto thee but Hatred for thy Goodwill, let it strike our Hearts, we pray thee, al that we have abused thy bodily Blessings un-

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to Covetousness or Intemperance, thy Patience unto Presumption, the Grace of thy Gospel unto Licentiousness in Sinning let us abhor ourselves, that we have prophaned thy Sabbaths, defpised thy Words, quenched thy Spirit, unhallowed thy Name, and many ways defiled the holy Profession we have taken upon us; let us repent of our wilful Blindness of Mind, Hardness of Heart, and Remorfeness of Conscience, whereby we have refifted the Work of thy Grace in us. Thou, O Lord, wouldest have purged us, and we would not be purged; thou wouldest have cured us, and we would not be cured. These and all other Sins, as well of Omission, as Commission, let us recount before thee with true Sorrow and Aftonishment of Heart; but we humbly pray thee, gracious Father, do not straightly mark our Iniquity, nor deal with us as we have deferved; for unto us belongs nothing but Confusion and Condemnation, but unto thee Compassion and Forgiveness, though we have rebelled against thee; we have learned Nan in thy Word, that thou are a God Mercithe ful and Gracious, flow to Anger, and forgiving Iniquities, Transgressions and Sins: barr Quic Thou hast in the same Word made many with faithful Promises, that thou wilt be found of Hear them that feek and fue for Mercy unto thee. Thou hast satisfied thy Justice in that ignominious

saviour Jesus Christ, for the Sins of the whole World and of thine Elect.

Thou haft given us of thy Spirit whereby we finful Wretches are taught and inclined to forgive, for thy Sake, fuch as have offended us, how much more wilt thou fhew thyself a faithful and merciful God, to all Unrighteousness. O I ord, teach us to rife up with thy Majesty against our Sins, that our War with them may affure us that we have Peace with thee: Let us not be fuch Traytors to thy Majesty, as to harbour thy Enemies; break off in every one of us we pray thee, the wicked Customs of fining, and let us not, as if the Load were too light, add more unto the Weight and Measure of our Sins; but rather let us, in our Proportion, bear part in the Sufferings of our Saviour, ceafing from Sin, for his Take, who for our fakes refused not to offer up his innocent Soul a Sacrifice for Sin: Lord, teach us to do thy Will; knit our Hearts unto thee, that we may fear thy Name; let thy good Spirit lead us in all he Paths' of Righteousness, and make our Darren Nature fruitful in good Works. Quicken us, O Lord, for thy Name's fake, with the Life of Grace, and establish our Hearts with thy free Spirit, teach us freely

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to fubmit ourselves to the easy Yoke and light Burthen of our Lord Jesus Christ; let thy Grace so frame us unto hearty Obedience, that thy Commandments may not be grievous unto us; let thy Love in Christ Jetus be so shed abroad in our Hearts, by the Holy Ghoft, that no Difficulties may discourage us in the way of Well-doing. Let the Meditation of that glorious Kingdom prepared for us, so possess and affect us, that the Love of this present World may feem base and unworthy of us; let the Expectation of the fudden Coming of our Lord Jefus Chrift, fo awaken us, that the short and momentary Pleasures of Sin, or Cares of this Life, may not lull us afleep and enfnate us. And feeing, O Lord, thou haft watched over us this Night by thy gracious Providence, and haft brought us to the Beginning of this Day, grant that we may walk as Children of the Light Bless us, O Lord, in our Places and Calling wherein thou haft fet us, and let thy Kindness and Mercy follow us all the Days of our Life; for outward Bleffings, we fubmit ourselves to thy wise and fatherly Providence, befeeching thee to give us this Day what thou knowest needful and necesfary for the Day, and give us, we pray the fuch a Portion of Health, Maintenance, Credit, and all outward Comforts, as may mak

make us thankful and serviceable unto thy Majesty: These Blessings, and whatsoever Mercies, either for Soul or Body, how far forth thy good Wisdom shall see them reedful for us, we beg them at thy Hands, in the Name, and for the Merits of thy dear Son, our only Saviour, Jesus Christ, in that Form of Prayer which he has taught us in his Gospel.

Our Father, &c.

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A Prayer for Friday Evening.

I OST gracious Lord God, whose Dwelling is in the highest Heavens, and yet beholdeft the lowly and the humble upon Earth; we blush and are ashamed to lift up our Eyes unto Heaven, because we have finned against thee, which dwellest in the Heavens; but look down, we befeech thee, from Heaven thy Dwelling-place, and behold the Humil ty of thy Servants here on Earth, which proft are themselves at the Foot-stool of thy Mercy, confessing their own Guiltiness, begging Parcon for our Sins: We confess, O Almighty Cr ator, that thou madeft us at the first after thine own Image; thou clothed'ff us with Innocency as with a Garment, thou feareft us in Paradice, a Place of all Delight and Pleature :

Pleasure; but we have defaced t'ine Image, we have cast off our first Covering, we have thrust ourselves out of that pleafant Place, we ran away from thee, and were not obedient to thy Voice, and now we do still thut our Eyes, O Lord, that we might not fee, and we have refused to be ruled by thy law. The law of Sin in our Flesh doth daily captivate us, the Root of Sin which lieth hidden in us, dothevery Day put forth new Branches; all the Parts and Facul ies of our Bodies and Souls, are as fo many Instruments of Unrighteoufness to fight against thy divine Majesty; Our Hearts imagine wicked Things, our Mouths utter them, and our Hands put them in Practice; thy Mercies are every Day renewed unto us, and our Sins are every Day multiplied against thee; in the Day of Health and Prosperity we forget thee, and we never think upon thee but in the Day of Sickness and Advertity; thy Benefits heaped upon us do not allure us to obey thee, neither do thy Judgments inflicted upon others, make us afraid to offend thee: What couldest thou have done, O Lord, more for us; Or what could we have done more against thee? Thou didst fend thy Son in the Fulness of Time, to take our Nature upon him to fulfil thy Law for us, and to be crucified for our Sins, but we have not fol-

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followed the Example of his holy Life, but have every Day afresh crucified him by our Sins; and now, O Lord, if we should become our own Judges, we cannot but confess that we have deserved everlasting Torments in Hell Fire, but there is Mercy with thee, O Lord, therefore will we not despair; our Sins are many in Number. but thy Mercies are without Number, the Weight of our Sins are great, but the Weight of thy Son's Cross was greater; our Sins press us down to Hell, but thy Mercy in Christ Jesus raiseth us up; by Satan we are accused, but by Jesus Christ we are defended; by our own Consciences we are condemned, but by Jesus Christ we are abfolved and pardoned; in us there is nothing but Sin, Death and Damnation; in him there is treasured up for us. Righteousness, Life and Salvation; we are poor; Christ is our Riches; we are Naked, he is our Covering; we are exposed to thy Fury purfuing of us, he is the Buckler of our Defence. and our Refuge; he is the Rock of Salvation, and in him do we truft. Guide us O Lord, by thy holy Spirit to amend what is amis in us, increase all Gifts and Graces which thou haft already given, and give unto us what thou best knowest to be wanting; be gracious and favourable to thy whole Church, especially to that Part of it among

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amongst us: Bless thy Servant, our Sovering Lord, the King's most excellent Majefty, and all the Royal Family, we befeech thee also to be gracious to his great Council, the Nobility, the Magistracy, the Ministry, the Gentry, the Commonality; forget not, O Lord, all those that are under the Cross and Affliction, cloath the Naked, feed the Hungry, visit the fick, deliver the Captive, defend the Fatherless and Widow, relieve the Oppressed, confirm and strengthen those that suffer Persecution for Righteoulness fake, cure those that are broken in Heart, speak Peace unto their Consciences that are tormented with the Sense of their Sins; stand by those that are ready to depart our of this life, and when the House of their earthly Tabernacle shall be destroyed; then, Lord, we bless and praise thy Name, for our Health, Maintenance, and liberry, for p elerving us ever fince we were born, for bleffing us in all that we have put our Hands unto this Day; let thy Mercy still be continued unto us, we befeech thee let the Eye of thy Providence, which never flumbereth nor fleepeth, watch over us; and let the Hand of thy Power protect and defend us; cover us this Night under the Shadow of thy Wings, that no Evil happen unto us: Grant that our Bodies may be refreshed this Night with such

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moderate Rest, that we may be the Fitterfor the Works of our Vocation, and thy Service the next Morning, hear us, we beseech thee, for Jesus Christ his sake, our Lord and only Saviour: In whose Name and Words we call npon thee farther praying,

Our Father, &c.

A Prayer for Saturday Morning.

M Oft-glorious God and merciful Father, we thy most unworthy Creatures, do here confess before t y divine Majesty, to thy Glory, though it be to the Shame and Confusion of our own Faces, that, we are unworthy to appear before thee, much more unworthy to offer up our Prayers unto thee with Confidence that thou, shouldest hearthem, and grant our Requests, by reason of our manifold Sins, and innumerable Transgressions, that we have heaped up against try Majesty, ever since we were born, until this prefent Day, and now, O Lord, being come before thee, we must needs confess the Vileness of our Estates. We were conceived bred and born in Sin, and in Sin have we continued all our Days, we have drank Iniquity like Water; yea, we have drawn it after us, and tied it unto us, as with

with great Ropes; yea, we have even made a Mock of Sin, and it hath been a Pastime unto us to do wickedly: Notwithstanding, O Lord, thou hast called upon us, but we ftill have refused, thou haft again and again stretched out thy Hand, but we have not regarded; thou haft fought to reclaim us, but we have hated to be reformed; thou hast often called upon us by thy bleffed Word, yet notwithstanding we have despised thy Patience, and abused thy Goodness: So that we have given thee just Cause to heap upon us all thy fearful Plagues and Punishments, which in the Extremity of thy law doth belong unto the Wicked. It is thy unspeakable Mercy, that thou didft not make our Beds our Graves, never to have rifen again; but, O Lord, we know there is abundance of Mercies with thee that thou mayeft be feared: And exceeding Experience we have had of thy Goodness, Long-suffering, and Pati-ence towards us; therefore I grow in Hope ftill, that thou purpofest us Good and not Evil, to fave us and not to destroy us: Befeeching thee to accept the Death of Christ as a full Satisfaction for all our Sins, to wash them away in his Blood, and to bind them in one Bundle, and cast them behind thy Back, never to be remembred. We

We humbly thank thy Majesty for thy manifold Mercies extended towards us this Night past, and all the Days of our Lives, for our quiet Rest and Sleep, our Food and Raiment; our Health, Peace and Liberty, and the Hope of a better Life in the Merits of thy dear Son Christ Jesus: For all these thy Merits, O Lord, we have nothing to render unto thee but thine own; if we could give thee our Bodies and Souls, they might be faved by it, but thou wert never the richer for it, yea, even fince we arose we have tasted many of thy Blessings, and thou haft began to ferve us. We can fliew no reason why thou shouldest bestow all thefe Bleffings upon us, more than others, but that thou are merciful; and if thou shouldest draw all back again from us, as juftly thou mayeft, we have nothing to fay but tha thou art Just: And seeing, O Lord, we are now to enter into the Affairs of this Day, we befeech thee bless us in the Duties of our Callings this Day and even; for Idleness and Godliness cannot stand together, and it is thy Pleasure that in the Sweat of our Faces we should eat our Bread. Lord, preferve us from all fraudulent and deceitful Courses, draw our Affections more and more for the love of the World, and fix our Hearts upon those Things which C 5

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which are above: And if Things succeed according to our Mind, by the Blessings upon our Labours, make us thankful unto thee: It my Cross come, make us patient and careful to profit by every Chastisement that it shall please thee to lay upon us, knowing that howsoever they are grievous for the present, yet in the End they will bring the quiet Fruit of Righ cousness to all them that are thereby exercised; which God grant for Christ his sake: To whom, with the Holy Spirit, be all Praise now and ever.

A Prayer for Saturday Evening.

Angels, who are invested with estential Glories and Perfections; thou are not only to be worshipped and adored for the Excellencies of thy divine Nature, but as thou art the highest Object of our Hopes and Desires, the kind Parent of all Things, and great Benefactor of Mankind: We are associated with the Meditation of thy infinite Attributes and boundless Glory; and yet humb est thyself to behold the Things that are in a wen and Earth, the usearch of the Hearts, trieft the Reins, and ponderes

derest all our Doing, that thou mayest reward every Man according to his Works. With what Reverence and Humility, with what Care and Circumspection, with what Uprightness and Integrity, should we then daily endeavour to behave ourselves in the Presence of so exact and so constant an Observer?

But when we reflect upon the Practices of our past lives, we find so opposite a deportment and behaviour, attended with fo many aggravating Circumstances, that hadft thou not declared thyself a God, Merc ful and Gracious who delightest not in the Death of a Sinner, but art willing to receive returning Prodigals, and humble Penirents, we durft not have prefumed to appear in thy Presence: O Lord, we confeis ourselves deeply humbled at the remembrance of our par Provocations, deprecating thy displeature, and earnestly feek Pardon and Forgiveness through the Merits and Propination of thy beloved Son Jelus Christ.

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We thankfully acknowledge thy unipeakable Forbeara ce and Lon, luffering in that
we are will livin. Monuments of thy Mercy; that thy a rath is not kindled into it re
verfible Det auction neither he Don't
Salvation for ever thur up agains us therefore make us Wile to confider our la

ter End, that while the Day of Grace, Health and Opportunity remains, we may timely provide for the great and momentary Concerns of Eternity, to which End, be pleased to affift us with thy holy Spirit, that we may mortifie and fubdue our corrupt Paffions and Affections, and overcome the Temptation of the World, the Flesh and the Devil. And grant that for the future we may watch more carefully, refift more vigoroufly, pray more frequently, and walk more circumspectly: That having devoted ourselves entirely unto thee, we may, dufing our short Pilgrimage here, go on from Imperfections to strength, from Acts to Habits, from Habits to Conformation, in all the heavenly Graces, till they are confummated in everlafting Glory, thro' Jesus Chrift our Lord.

And, O Lord, as thou hast safely brought us to the Close of this Week, we beseech thee to continue still thy Loving-kindness both to our Souls and Bodies, fit us for the religious Duties of the Approaching Day, and as thou hast appointed it a Day to be kept Holy to thyself, grant that we may perform such Services as may be acceptable unto thee: When we go to thy House to offer publick Worship do thou accompany us thirher, and let us behave ourselves there with all Reverence, giving serious Attention

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unto thy Word, that it may be like good Seed fown in good Ground, and bring forth Fruit in our Lives, in a plentiful manner, to the Glory of thy Name, and the Eternal Comfort and Salvation of our Souls in the

great Day of our Lord Jefus.

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And superadd this, O Lord, to all the Grace and Favour which thou hast sh wn us all along in life, not to remove us hence but with all Advantage for Eternity, when we shall be in a due Preparation of Mind, in a hely Constitution of Soul, in perfect Renunciation of the Guile of this mad and sinful World, when we shall be entirely refigned up to thee; when we shall have clear Acts of Faith in God, by Jesus Christ, high and reverential Thoughts of thee in our Minds, enlarged and enslamed Affections towards thee, &c.

And whenfoever we shall come to leave this World, which will be when thou shalt appoint, for the Issues of Life and Death are in thy Hands, good God afford us such a mighty Power and Presence of thy good Spirit, that we may have solid Consolation in Believing, and avoid all Consternation of Mind, all Doubtfulness and Uncertainty concerning our everlasting Condition; and at length depart in the Faith of God's Elect, and in full Assurance of a blessed ke-surrection by Jesus Christ, who arose again from

from the Dead, and is become the first Fruits

of them that flep.

In the mean time, grant, O I ord, that the Life which we now live in this World, may be a patient Continuence in Well-doing in a joyful Expectation of the bleffed Hope, and the glorious Appearance of the great God, and our Saviour Jefus Chrift.

INTERCESSION.

A N D to thee, O God, who art good to all, we defire, in the Name and Intercession of thy beloved Son, to enlarge our Petitions for the Salvation of all Mankind.

Bless thy Universal Church with the Spirit of Truth and Unity, Peace and Charity, and by thy good Providence preserve it pure and uncorrupted both in Faith and Practice unto the End of the World; especially bless that Part of thy Reformed Church established in these Nations: Of Lor pardon our manifold Provocations, as also our great Barrenness and unfruitfulness under the long continued Illumination of thy Gospel, and live us all Grace of bring forth fruit meet for Rependance, and Ameriment of Life ich it thy Judgment may be with-held ifform us, and thy Bie find

fings continued to us, and to fucceding Generations.

Direct with Wisdom and Integrity all our Governors both in Church and State, affift them to discharge faithfully their respective Places, that we may live quiet and peaceable Lives in all Godliness and Honesty. Visit with thy especial Grace and Blessing all our Relations and Friends; forgive our Enemies, comfort and relieve all that are afflicted in Body or Mind; in Mercy save all who are at the Point of Death, and let the present Sufferings and Troubles of thy Servants encrease their Happiness hereafter.

A Prayer for Morning or Evening in Fa-

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God the Infinite, Eternal Spirit, most perfect in Power, Wisdom, and Goodness, though mortal Eyes cannot be old thee, nor any created Understanding comprehend thee, thou are present with us, and seest all the secrets of our Hearts; our Sins and Wants are known to thee, but thou requirest our Confessions as the Exercise of our Repen ance, and our Petitions as the Exercise of our Desires and filial Dependance upon thee; and, O that our Souls were more

more fit for thy holy Presence, and for this great and holy Work, O thou whose Mercy inviteth miserable Sinners to come unto thee by the new and living Way, meet us not in thy Justice as a consuming Fire, but accept us in thy righteous and beloved Son,

in whose Mediations is our Trust.

Thou, who art the Creator of all Things, didft make us in thy Image, to know thee, to love thee, and to ferve thee, but Sin hath corrupted all our Powers and turned them from thee, and against those holy Ends and Uses for which thou didft create us, in Sin we were conceived and in Sin we have lived. increasing our original Guilt and Misery, though we know that thou art our Owner, we have lived as if we were at our own Difposal; we have called thee our King and Ruler, but we have rebelled against thee, and obeyed our carnal Wills and Appetites. Thou art oodness and Love itself, and the Author of all that is good and amiable in all the World, and our Souls should have loved thee with Fervency and Delight, but our Hearts have been eftranged from thee, and have fough Delight in worldly Vanities, and in he pleafing of our flethly Mind and Lufts: This decenful World hath had our Love, our Care, our Thoughts, our Words, our Times, our Labour as if it had been

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been to continue here for ever, whilst our God, and our immortal Souls have been neglected. Thou hast made us capable of endless Glory, and called us to seek it, and to fet our Hearts above on thee, but we have lived as if we believed not thy Word, and have despised the Joys of Heaven which thou hast offered us, and preferred our short and sensual Pleasures; and have trifled in thy Worship, and served thee hypocritically with our Lips alone; we have taken thy dreadful Name in vain; we have mispent thy holy Day; we have dishenoured our Superiours, and neglected our Inferiours; our Family, which should have been ordered in Holiness as a Church of God, hath been a House of Vanity, Worldliness and Discontent; our Thoughts have been guilty, not only of Vanity and Folly and Confusion, but of Malice, and of unclean and filthy Lufts; our Tongues have been guilty, not only of idle and foolish Talk, butalfo wrathful Words aud Railings of filthy and immodest Speech, and of evil fpeaking and back biting others, and of many a Lye; we have not loved our Neighbours as ourselves, nor done all by others, as we would have had them done by us, but we have been all for our carnal felves, proud ly desiring our own Exaltation and Esteem and covetously desiring our own Commo-

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dity, and fenfually defiring Pleasure to our selves, whilst we have too little cared for the Corporal and Spiritual Good of others; we have been very backward to love our Enemies, and heartily to forgive a Wrong; we have been unprofitable Abusers of thy Talents, and have wasted our precious Time in Vanity, and done but little Good in the World.

And though ,thy wonderful Mercy hath given us a Redeemer, and in him a fufficient Remedy for our Sins; and thou haft disposed the Understandings of Men and Angels in this strange Expression of thy Wildom, and thy Love; yet have we flaggered at thy Word in Unbelief, and flupidly neglected this great Salvation. How carelesly have we h ard and read thy Gospel? How little have we been affected with all the Love and Sufferings of our Saviour? We could have been thankful to one that had faved our Lives, or enriched us in this World? but how unthankful have we been to him, who hath done so much to fave our Souls from endless Misery. Alas! our hard unhumbled Hearts do make light of our Sins and of thy just Displeasure, and therefore make light of Christ and Grace; and it is just with thee to deny us for ever, the Mercy which we fer fo light

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light by. But deal with us, O Lord, according to thy Goodness, and according to our great Necessity, and not according to our Deferts; we have finned as Men, but be thou merciful as God: Where our Sin aboundeth, O let thy Grace abound much more; Thou gavest Mankind a Saviour, when we were thine Enemies, and thou wast in Christ, reconciling the World unto thyself; and it is thy great Design to glorify thy wonderful Love and Mercy, by the Advantage of our great Unworthiness and Misery, and to forgive much, that we may love thee much; and if after all this we should doubt of thy Willingness to forgive the believing penitent Souls, we should greatly wrong the Riches of thy Grace. Thou foughtest us when we fought not after thee, and it is by thy own Command that we feek thee, and beg thy Mercy, and thou givest us the very Defires which we pour out before thee. Thou befeechest us to be reconciled, and to receive thy Grace, and shall we question then whether thou art willing to give it, there is enough in the Sacrifice and Merits of thy Son, to expiate our Sins, and to justify penitent Believers in thy Sight; thou haft made him the infallible Teacher of thy Church; he is a King most fit to rule us,

us, to defend and justify us: Thy Spirit is the Sanctifier of Souls, and thy Love is fufficient to be our everlasting Felicity and Reft. We therefore humbly give up ourselves to thee our God, to thee our Father, our Saviour, and our Sanctifier, befeeching thee to receive us upon the Terms of the Covenant of Grace. Remember not against us our youthful Folly, Ignorance, and Lusts. Forgive our secret and our open Sins; our Sins and Negligences, Rashness and Presumption, especially those Sins which we have deliberately and wilfully committed against our Knowledge, and the Strivings of thy Grace. Renew and fanctify us thoroughly by thy Spirit; take from us the old and stony Hearts, and give us Hearts more tender and tractable; and give us thy divine and heavenly Nature, and make us holy in the Image of thy Holinefs. Cause us to resign and devote ourselves, and all that thou givest us, entirely to thee, as being thine own. Bring all the Powers of our Souls and Bodies into a full Subjection to thy Government. O shew us thy infinite Goodness and Perfections, and the wonderful Mercy which thou haft given us in Christ, and shed abroad thy Love upon our Hearts by the Holy Ghost, that we may be constrained

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by thy Love, to love thee above all Things with all our Heart, and Soul, and Might. Let the Beams of thy Love fo fire our Hearts, that we may love thee fervently, and delight to love thee, and tafte the Beginning of the heavenly Felicity and Pleafures in thy Love, and may perceive that we can never love thee enough; but may ftill be longing to love thee more. We dare not fay, O that we could love as thou art worthy, for that is above both Men and Angels. But, O that we could love thee as much as we would love thee, till we come to that most blessed State, where we should love more than we can defire. we had never finned in Word or Deed. the Want and Weakness of our Love to thee, is a Sin which we can never fufficiently lament; and the very Shame of our corrupted Natures, is a Burthen that we cannot bear. We crave no other Felicity in this Life, than to know thee better, and to love thee more. Give us the Spirit of Adoption, which may possess us with all child-like Affections to the as our reconciled God and Father in Christ Cause us to make thee our ultimate End, and to feek thy Glory in all that we do. Let it be our chiefest Study in all Things to please thee, to promote thy Kingdom, and to do thy

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thy Will. Set up thy Glory above the Heavens, and let thy Name be fanctified in all the Earth; convert the Heathen and infidel World, and let their Kingdoms become the Kingdom of thy Son. Give wife and holy Rules to the Nations, and let the Gospel of Jesus go forth as the Sun, to the enlightening of all the Quarters of O that the World, which is the Earth. ruled by the malicious Prince of Darkness, might receive and obey thy holy Laws, and in the Beauty and Harmony of Holiness, be made more like the Saints in Heaven. Reform the Churches which are darkned and defiled, and cast down that Tyranny, Ungodliness, Heresy, and Schism, which keep out Knowledge, Holiness and Peace. Preserve and bless the reformed Churches, especially in these Kingdoms where we live. Blefs the King, and all in Authority. Teach our Teachers, and give both able and faithful Paftors to all the Congregations of these Lands, and give the People obedient, pious and peaceable Minds. Cause us to feek first'thy Kingdom and Righteousness, and let all other Things be added to us. Give us all Nece tries for the fustaining of our Natures, and make us contented with our daily Bread, and patient, if for our Sins we want it. Teach us to improve our precious

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cious Time, and not to spend it in Idleness, or Sin, but dispatch the Work upon which our endless Life dependeth, and to live as we shall wish at the last we had lived. Let our daily Sins be daily and unfeignedly repented of, and be daily pardoned, through Jesus Christ; and let us live in the Belief of Ms Mediation according to our continual Necessities. Let thy exceeding Love and pardoning Mercy teach us to love our Neighbours as ourfelves, and to love our Enemies, and to pardon Wrongs, and to do Good to all, according to our Power. Strengthen us in our Warfare against the Flesh, the World, and the Devil, that we may not only resist, but overcome. us from the Bates and Snares of Sin, and let us not thrust our selves into Temptations. Save us from Ignorance and Unbelief, from Ungodlyness and Hypocrisie, from Pride, Worldliness, and Sloathfulness, and all sinful pleasing of the Flesh. Cause us to worship thee in Holiness, and reverently to use thy dreadful Name, and to remember the keeping Holy of thy Day. Keep us from finful disobeying our Superiors, and all unfaithful neglecting our Inferiors, and from injuring any in Thought, Word, or Deed. Keep is from finful Wrath and Paffions, from all Unchaitity in thought, Defires,

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fires, Words or Actions. Keep us from Realing and defrauding others, from lying, flandering and backbiting, and mortify that Selfishness which would set us against our Neighbours Welfare. Keep us from the Judgment which we deferve, and let all Afflictions work together for our Good. O help us to fpend this tranfitory Life in a faithful Preparation for our Death, and let our Hearts and Conversation be in Heaven, and forfake us not in the Time of our Extremity.

Add in the Morning. Add in the Evening.

Protect, direct, and bless us this Day in all our lawful Ways and Labours, that in the Evening we may return thee joyful Thanks thro' Jesus Christ our only Saviour, in whose Words we fum up all our Prayers. Our Father which art in Heaven, ballowed be thy Name, thy Kingdom come, thy Will be done, on

Preserve us this Night, and give us fuch Rest of Body and Mind, as may fit us for the Labours of the following Day, for the Sake of Jefus Christ our Saviour, in whose Words we fum up our Requests. Our Father Earth, as it is in Heaven. Give us this Day our daily Bread, and forgive us our Trespasses,

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be ag; Trespasses, as we forgive them that trespass against us. And lead us not into Temptation, but deliver us from Evil, for thing is the King-dom, the power and the Glory, for ever and ever. Amen.

A Prayer for converting Grace, to be used by the Unconverted, which are convinced of their sinful miserable State.

Most holy, just, and dreadful God, yet gracious and ready to receive poor Sinners, who penitently return unto thee by Faith in Christ; pitifully behold this miterable Sinner, who is proftrate at thy Feet, and flieth with Fear from thy terrible Justice, in Hope of thy pardoning and faving Mercy. I hear from thy Word, that thou hast redeemed the World by Jefus Christ, and he hath, satisfied thy Justice as a Propitiation for our Sins, and hath merited thy pardoning, faving Grace for all that truly believe and repent, and heartily accept of Christ for the faving Work and Benefits of his Mediation. But I hear, that except we repent, we shall all perish; and that he that believeth shall not be damned: And that except we be born again of the Spirit, and be converted and be-

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some as little Children, we cannot enter into the Kingdom of God; and that without Holiness none shall see thee: And that if any Man have not the Spirit of Christ, he is none of his; and that all that are in Christ are new Creatures old Things are paffed away, and all Things are become new. And that the carnal Mind is Enmiey, and neither is, nor can be subject to Law; that if we live after the Flesh we shall die, and that Christ is the Author of eternal Salvation to all that obey him.

I am convinced, O Lord, that thou art my Creator, and therefore my Owner, and that I, and all that I have or can do should be used to thy Glory as thine own: As also, that thou art the rightful Governour of the World, that thy haws are holy, just and good; that my Baseness and Folly, and corrupted, Will do make me unfit to rule myfelf. I am convinced, that thou art belt, and best to me, and that I should love thee with all my Heart, and vilify all the Pleasures, and Riches, and Honours of this World, in Comparison of thee. I am convinced, that all this World is Vanity, and that Heaven alone, where thou are feen and perfectly loved and praised, is the only Helicity of Souls, and should be rup fough

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fought before all transitory Things. I am convinced, that thou art the first and last, of whom, and through whom, and to whom, both I, and all Things are And I am convinced, that my forsaking thee, and turning to my carnal self, and this deceitful World, and all my Sins, deserve thy Wrath, and my Destruction; and that I have no Hope but in penitent, sincere Conversion to thee by Faith in Christ the only Reconciler.

But, alas! the Hardness of my Heart. the Power of Unbelief, and fleshly Lusts prevail against all this Conviction. I fear least all my Knowledge will but condemn me to be beaten with many Stripes; when I know that when I should do Good, Evilis present with me; and the Will of the Fiell prevaileth against thy holy Will. The Cufrom of finning hath increased my finful Inclination, and I have not a Will which hateth my pleasant and gainful Sins: I forbear them through Fear, while I love them, and wish that thou didst not forbid them. Long have I been wishing and purposing to repent and come to thee; but alas! how many Promites have I changed, and how many Promises have I broken, and how many Wishes have come to nothing? My corrupted Will, enflaved by my Sense; will not change.

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change itself, nor forsake the pleasant Van ries which it loveth.

O that I had a Heart, a Will to love thee as much above all the Word, as I know I should love thee, and to delight in thee, and in thy holy Ways, in thy Grace, and in the Hopes of Glory, as much as I know thouart more delectable, than all the Pleafures of the World and Sin. O that I had a Heart that would enlargedly run the Way of thy Commandments, and did delight to do thy Will, O God, and did ftill obey thee from the Power of Love, O that the new Nature did more strongly encline me to thee, and to thy Service, than my corrupted Nature enclineth me to the Interest of carnal Self and Senfe. O that I had a Heart to believe in Christ, as strongly as l know I should believe in him, and to hate Sin as much as I am convinced, that I should hate it, and to live by Faith, and not by Sight.

And though these Desires may be put from the Power of Self-love, and the Fears of Hell, O that I had more spiritual, and succee Desires. I have corrupted this Heart O Lord, but I caunot renew it: I have defiled it, but I cannot cleanse it: I have kindled it in the Fire of sinful Lusts bu I cannot quench it: I have undone myself

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and rejected that Saviour, and refifted that holy Spirit, which should have fanctified and faved me: And I have not a Thought nor Defire, a Will noran Endeavour for my own Recovery, but of thy Gift: Nor shall: I so much as forbear my own Sin and Deflruction, unless thy Mercy turn me or restrain me. I have none to fly to now, or inthe Hour of my last Extremity, but that God, whom I have so heinously offended, Ihave none to truft in but the Saviour whom? I have so unthankfully offended. I have none to regenerate and make clean my Soul; but the fame Spirit whom I have fo long; refifted.

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Have Mercy upon me, O God, according to the greatness of thy Mercy: I have sinned like a frail and foolish Man, but do thou have Mercy on me as a gracious God. As my Sin hath abounded, let thy Grace much more abound. When I hear of the wonderful Design of thy Love in faving. loft Sinners by Jefus Christ, and at what rate he hath redeemed Souls, it reviveth my Hope and fainting Heart. When I think it is not the Way of thy Providence to bring. Men by Innocency to Heaven, but by healbut ing and recovering Grace, and that all Mens Souls, fave Christ's, that are now in Heaven, were once Sinners on Earth, as I

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now am; and that thou haft glorified none, but such as were first condemned by thy Law, and had deferved everlatting Death; it emboldeneth him to hope for Mercy and Salvation. Create in me a elean Heart, O God, and renew a right Spirit within me; I am dead in Sin, and almost past feeling: O when wilt thou quicken me, and cure my Stupidity; I have a Heart as hardas a Stone itself, it feelerh not Sin, it feareth not thy Judgments as it ought it relisheth not aright thy Mercy, it trembleth not to think of Death and Hell, though I have no Affurance to be thence one Day, O, when wilt thou turn this Stone into a new and tender Heart; I have a prefumptuous and felf-flattering Heart, that will hardly fear what it would not feel; I have a eareless fortish Heart, which little regarders the Things of everlatting Confequence, as if it cared not where I dwell for ever. when wilt thou give me a necessary Care of my own Salvation, the Spirit of Shumber hath feized on me; I fee my Sins and cannot forbear them, I see my Duty and have not allears to do it ;I fee my Danger and yet run upon it; I foresee the dreadful awakening Day of Death and Judgment, when the most fenseless Sinners shall Will back feel and fear, and yet I have not an Heart to

to fir and cry for Grace, and strive as for the Life of a miserable Soul, nor to fly to Christ and improve the Day of my Visitation: I know that this is the Accepted Time, and this is the Day of Salvation, and that all; that must be done for Heaven. must be quickly done: I know that I must now be faved from Sin, or elfe I shall never be faved from Hell; and yet, alas! 'n flumbering fenfeless Soul awaketh not I fee Time is swiftly posting away: MyChass is almost run out; the Frailities of thy decaying corruptible Flesh are daily warning me to prepare. But I cannot, I cannot, alass! Lord, I cannot; there is not alleart in me to believe and feel, and not to fet me on duty, and to do my Part. My Time is going, O precious Time, it is going, Lord, and almost gone; many that have gone the Grave before me, have been my Warning: I have but a few Breaths more to breathe, and I am gone from hence for ver, and yet, alass! my Work is undone, my Soul is unready. If I die this Night, O where shall I awake, and where must I take up my endless Dwelling? It is thy wonderful Mercy which hath kept me alive, and from Hell so long; the Time that is past will never return. It is in vain to call it back; when I am once gone hence, there

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is no returning to live better, or to die better, and make a better Preparation for Eternity, it must be now or never: And yet my senseless sluggish Soul scarce feeleth or stirreth at all this. O thou that art the living God, and raised Jesus Christ from the Dead, revive and raise this stupid Soul; Lord Jesus, raise me by thy quickning Spirit, which hath raised Millions that were dead in Sin: O speak effectually that Word of Life. Awake thou that sleepeth, and stand up from the Dead, and Christ shall give thee Light; awaken me by thy Grace, lest the Thunder of thy Wrath, and the Fire of Hell, too late awake me.

And, Lord, I have a dark and ignorant, and prejudiced, and unbelieving Heart; it staggereth at thy Word, it questioneth the Scriptures, it looketh strangely upon Christ himself, it looketh doubtingly and amazedly towards the World to come; I am so captivated in Flesh, and used to live by Sight and Sense, that I can scarce believe or apprehend Things unseen, though thou hast revealed them with certain Evidence.

O, for one Beam of thy heavenly Illumination! pity a dark and unbelieving Soul! alas, if Unbelief, prevail, Christ will be as no Christ ome, and the Promise as no Promise, and Heaven as no Heaven. O heal

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this evil Heart of Unbelief, which hath neglected Christ, his Sacrifice, Merits, Doctrine, Example, his Covenant, and his Intercession, and hath departed from the living God: A Promise is left us of entering into Rest: O let me not fall short by Unbelief, let me be taught by the inward Light of thy Spirit, to understand the Light of thy holy Word, and leave me not in the Power of the Prince of Darkness.

And, Lord, my Will is as finful as my Mind, it is biaffed by Sense, and followeth the Rage of Lust and Appetite; O how little is it inclined to thee, and to Heaven, and to any holy Work! I can love my Flesh, I can love my Food, and Ease, and Wealth, I can love my Friend; yea, Wretch that I am: I can love my Sin, my brutish God-provoking Sin. But; O that I could fay, I love my Saviour, and love my God, and love the place of glorious Perfection above all these. O touch my Heart with the Loadstone of thy Love : O kindle in it this Heavenly Fire . Nothing will do it but the holy Spirit of Love working with the Revelation of thy wonderful Love in Jesus Christ. Hold the Eye of my Soul upon my Saviour, upon my humbled crucified Saviour, upon my affended, glorified interceeding Saviour, and let me never cease gaz-

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gazing on this Glass of Love, and hearing this heavenly Messenger of thy Love, till thy blessed co-operating Spirit of Love have turned my Heart into Love itself; even into the Love which is the living Image of thy Love, and then in Christ I shall be lovely to thee.

As ever thou haft Mercy on a Miferable Sinner, have Mercy on me, and renew this Soul, of all Mercies in the World. 0 give me thy holy Spirit, through the Mediation of my dear Redeemer, even the Spirit of Life, and Light, and Love. And let this be Christ's Advocate and Witness in me, and the Witness, Earnest, and Pledge of my Salvation. Of all Plagues, O fare me from the Plague of a Heart forfaken by the Spirit, and left in Death, Darkness and Dit affection: Is it not thy Will that I should pray for Grace? Haft thou not faid, that thou wilt give thy holy Spirit to thom that ask it; I hope 'tis not without thy spirit that I beg thy Spirit, tho' I know not whe ther it be his common or special Grace, Had I asked for Riches and Honours, and the Pleafures of Sin, no wonder if my Prayer had been denied, or granted with a Curle But wilt thou deny me the Grace which thou hast bid me ask? the Holiness which thou lovest, without which I cannot love of ferve

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ferve thee, but shall serve thine Enemy, to my own Destruction. O thou that has sworn that thou halt no Pleasure in the Death of the Wicked, but that he may turn and live; have Mercy upon me, and fanctihe this finful, this miserable Soul, that I may live in the fruitful and delightful Exercise of thy Grace, unto thy Glory here, and may live in the Delights of thy glorious Love for evermore, through the Meriss and Intercession of my blessed Saviour, who haft encouraged me with the Publican, to hang down this ashamed Face, and smite upon this guilty Breaft, and in Hope, thro' his Name, to cry unto thee, God be merciful to me a Sinner. Amen.

A Confession and Prayer for a penatent Sin-

Most great, most wife, and gracious God! the thou hatest all the Works of Iniquity, and canst not be reconciled unto Sin, yet thro' the Mediation of thy blessed Son, with Pity behold this milerable Sinner, who casteth himself down at the Foot-stool of thy Grace. Had I lived to those high and holy Ends for which I was estated and redeemed, I might now have

come to thee with the Boldness and Confidence of a Child, in Assurance of thy Love and Favour; but I have play'd the Fool and the Rebel against thee, I have wilfully forgotten the God that made me, and the Saviour that redeemed me, and the endless Glory which thou didst set before me; I forgot the Business which I was sent for into the World, and have lived as ifi had been made for nothing but to pass a few Days in fleshly Pleasure, and pamper's Carcass for the Worms; I wilfully forgot what it is to be a Man who hath Reason given him to rule his Flesh, and to know his God, and to foresee his Death, and the State of Immortallity; and I made my Reason a Servant to my Senses, and lived too like the Beasts that perish. O the precious Time which I have loft, which all the World, cannot call back. O the Calls of Grace, which I have neglected, and the Teachings of God, which I have refifted; the wonderful Love which I have unthankfully rejected, and the manifold Mercies which I have abused and turned into Wantonness and Sin. How deep is the Guilt which I have contracted? And how great are the Comforts which I have loft? I might have lived all this while in the Love of thee, my gracious God, and in the Delights of thy

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thy holy Word, and Ways; in the daily sweet Foresight of Heaven, and the Joy of the Holy Ghost, If I would have been ruled by thy righteous Laws; but I have harkned to the Flesh, and to this wicked and deceitful World, and have preferred a short and sinful Life, before thy Love and end-

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Alas! what have I been doing fince I came into the World. Folly and Sin have taken up my Time. I am ashamed to look back up the Years which I have spent, and to think of the Temptations which I have yielded to. Alas! what Trifles have enticed me from my God? How little have I had for the holy Pleasures which I have lost? Like Esau, I have profanely fold my Birth-right for one Morfel. To please my Fancy, my. Appetites, and my Luft, I have fet light by all the Joys of Heaven. I have unkindly despised the Goodness of my Maker, I have flighted the Love and Grace of my Redeemer, I have refisted thy holy Spirit, filenced my own Conscience, and grieved thy Ministers, and my most faithful Friends, and have brought myself into this woful Case, wherein I am a Shame and Burthen to myself; and God is my Terrour who should be my only Hope and Thou knowest my fecret Sins which

are unknown to me. Thou knowest all their Aggravations; my Sins, O Lord, have found me out. My Fears and Sorrows overwhelm me. If I look behind me, I see my Wickedness pursue my Soul, as an Enemy ready to overtake me and devour me. If I look before me, I fee thy just and dreadful Judgment, and I know that thou wilt not acquit the Guilty, If I look within me, I fee a dark and defiled Heart. If I look without me, I fee a World still offering fresh Temptations to deceive me. If I look above me, I fee thine offended dreadful Majesty; and if I look beneath me, I fee the Place of endless Torment, and the Company with which I deferve to fuffer. I am afraid to live, and more afraid to die.

But when I look to thine abundant Mercy, and to thy Son, and to thy Covenant, I have hope. Thy Goodness is equal to thy Greatness. Thou art Love itself, and ty Mercy is over all thy Works. So wonderfully hath thy Son condescended unto Sinners, and done and suffered to much for their Salvation, that if yet I should question thy Willingness to forgive, I should but add to all my Sins, by dishonouring that matchless Mercy which thou dost design to glorise. Yea, more, I find

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through Christ thou hast made a Covenant of Grace, an Act of Oblivion, in which thou hast already conditionally, but freely pardoned all, granting them the Forgiveness of all their Sins, without any Exception, whenever, by unseigned Faith and Repentance, they turn to thee by Jesus Christ. And thy present Mercy doth increase my Hope, in that thou hast not cut me off, nor utterly left me to the Hardness of my Heart, but sheweth me my Sin and Danger, before I am past Remedy.

Otherefore behold this proftrate Simer, which with the Publican Smiteth on his Breaft, and is ashamed to look up towards Heaven, O God, be merciful unto me a Sinner. I confess, not only my original Sin, but the Follies and Fury of my Youth, my manifold Sins of Ignorance and Knowledge, of Negligence and Wilfulness of Omission, and Commission, against the Law of Nature, and against the Grace and Gofpel of thy Son: Forgive and five me, O my God, for thy abundant Mercy, and for the Sacrifice and Merit of thy Son, and for the Promise of Forgiveness which thou haft made through him, for in thee slone, is all my Trust. Condemn me not, who condemns myfelf. O thou that haft open-

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ed fo precious a Fountain for Sin, and for Unclearness, wash me thoroughly from my Wickedness, and cleanse me from my Sin, Though thy Justice might send me prefently to Hell, let thy Mercy triumph in my Salvation. Thou haft no Pleasure in the Death of Sinners, but rather that they repent and live; if my Repentance be not fuch as thou requireft, O foften this hardned and flinty Heart, and give me Repentance junto Life. Turn me unto thyfelf, O God of my Salvation, and cause thy Face to shine upon me.: Create in me a clean Heart, and renew a right Spirit within me. Meet not this poor returning Prodigal in thy Wrath, but with the Embracements of thy tender Mercies. Cast me not away from thy Presence, and sentence me not to depart from thee with the Workers of Iniquity. Thou who didst patiently endure me when I despised thee, refuse me not now I feek unto thee, and here in the Dust implore thy Mercy. Thou didst convert and pardon a wicked Manasseb and a parfecuting Saul, and there are Multitudes in Heaven who were once thine Enemies; glorifie also thy super-abounding Grace in the Forgiveness of my abounding Sins.

I ask not for Liberty to finagain, but for Deliverance from this finning Nature. O

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give me the renewing Spirit of thy Son, which may fanctify all the Powers of my: Soul. Let me have the new and heavenly Birth and Nature, and the Spirit of Adoption, to reform me to thine Image, that I may be holy, as thouart holy. Illuminate? me with the faving Knowledge of thyfelf, and thy Son Jesus Christ. O fill me with: thy Love, that my Heart may be wholly fet upon thee, and the Remembrance of thee may be my chief Delight. Let the freest and sweetest of my Thoughts run after thee, and the freest and sweetest of my Discourse be of thee, and of thy Glory and Kingdom, and of thy Word and Ways. On let my Treasures be laid up in Heaven, and there let me daily and delightfully converse. Make it the great and daily Business of my devoted Soul, to please thee and to how nour thee, to promote thy Kingdom, and to do thy Will. Put thy Fear into my Heart, that I may never depart from thee; this World hath had too much of my Heart: already. Let it now be crucified to me, and do it by the Cross of Christ. Let me not love it, nor the Things which are therein, but having Food and Raiment, cause, me therewith to be content. Destroy in me all fleshly Lusts, that I may not walk. after the Flesh, but after the Spirit. Keep

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me from the Snares of wicked Company, and from the Counfel and Ways of the Ungodly. Blefs me with the helpful Communion of the Saints, and with all the Means which thou hast appointed to further our Sunctification and Salvation. O that my Ways were fo directed, that I might keep thy Sucrete. Let me never return again so Felly, nor forget the Covenant of my God. Help me to fquench the first Motions of Sin, and to abhor all finful Defires and Thoughts: And let thy Spirit ftrengthen me against all Temptations, that I may conquer and endure to the End, Prepare me for Sufferings, and for Death and Judgment, that when I must leave this finful World, I may yield up my departing Soul with Joy, into the faithful Hands of my dear Redeemer; that I be not numbered with the Ungodly, who die in their unpardoned Sin and pass into everlasting Mifery; but may be found in Christ, having the Righteoniness which is of God, by Faith, and may attain to the Resurrection of the Just; that so the Remembrance of the Sin and Miferies from which thou haft delivered me, may further my perpetual Thanks and Praises to thee my Creator, my Redeemer, and my Sanctifier.

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And, O that thou wouldest call and convert the miserable Nations of Idolaters and Insidels, and the Multitudes of ungodly Hyperrites, who have the Name of Christians, and not the Truth, and Power, and Life! O send forth Labourers into thy Harvest, and let not Satan hinder them; prosper thy Gospel and the Kingdom of thy Son, that Sinners may more abandantly be converted to thee, and this Earth may be made like Heaven; that when thou hast gathered us all into Unity with Christ, we may all with perfect Love and Joy, alcribe to thee the Kingdom, the Power, and the Glory, for ever and ever.

A Form of Praise and Prayer for the Lord's Day.

I perfected Spirits are praising thee, in Presence of thy Glory, thou hast allowed and commanded us to take our Part in the Presence of thy Grace: We have the same most holy God to praise, and though we see thee not, our Head and Saviour seets thee, and our Paith discerneth thee in the Glass of thy holy Works and Word. Those we are Sinners and unworthy, and cannot touch

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touch these Things without the Marks of our Pollution, yet we have a great High Priest with thee, who was separated from Sinners, holy, harmless, and undefiled, who appeareth for us in the Merits of his spotless Life and Sacrifice, and by whose Hunds only we dare presume to present a Sacrifice to the most holy God. And thou hast ordained this Day of holy Rest, as a Type and a Means of that heavenly Rest, with thy triumphant Church, to which we aspire, and for which we hope. Thou didst accept their lower Praise on Earth, before they celebrated thy Praise in Glory. Accept ours also by the same Mediator.

Glory be to thee, O God, in the highest, on Earth Peace, Good-will towards Men, Holy, holy, holy Lord God Almighty, who was, and art, and art to come: Eternal, without Beginning or End: Immense without all Bounds and Measure; the infinite Spirit, Father, Word, and Holy Ghoft, the infinite Life, Understanding and Will, infinitely Powerful, Wife and Good, of thee, and through thee, and to thee are all Things, to thee be Glory for evermore. All thy Works declare thy Glory, for thy glorious Perfections appear on all, and for thy Glory, and the Pleafare of thy holy Will, didit thou creater donos them;

them; the Heavens and all the Hosts thereof; the Sun and all the glorious Stars; the Fire with its Motion, Light, and Heat: the Earth and all that dwell thereon with all its sweet and beauteous Ornaments; the Air and all the Meteors; the great Deeps and all that iwim therein; all are the Preachers of thy Praise, and shew forth the great Creator's Glory. How great is that Power which made so great a World of nothing, which with wonderful Swiftness moveth those great and glorious Luminaries, which in a Moment fend forth the Influences of their Motion, Light, and Heat, through all the Air, to Sea, and Earth a thy powerful Life giveth Life to all, and preserveth this Frame of Nature which thou hast made. How glorious is that Wisdom which ordereth all Things, and affigneth to all their Place and Office, and by its perfect Laws maintaineth the Beauty and Harmony of all ! How glorious is that Goodness and Love which made all good. and very good!

We praise and glorify thee our Lord and Owner, for we and all Things are thine own; we praise and glorify thee our King and Ruler, for we are thy Subjects, and our perfect Obedience is thy Due; just are all thy Laws and Judgments, true and sure

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is all thy Word: We praise and glorify thee our great Benefactor, in thee we live, and move, and are; all that we are, or have, or can do, is wholly from thee, the Cause of all; and all is for thee, for thou are our End: Delightfully to love thee is our greatest Duty, and our only Felicity, for thou art Love itself and infinisely amiable.

When Man by Sin did turn away his Heart from thee, believed the Tempter against thy Truth, obeyed his Sense against thy Authority and Wisdom, and forfaking thy fatherly Love and Goodness, became an Idel to himfelf, thou didft not use him secording to his Defere ; when we for fook thee, thou didit not utterly forfake us; when we had loft ourselves, and by Sin became thine Enemies, condemned by thy Laws, thy Mercy pitied us, and gave us the Promise of a Redeemer, who in the Pulnels of Time did assume our Nature, fulfilled thy Law, and fuffered for our Sins, and conquering Death did rife again, ascended to Fleaven, and is our glorified Head and Intercessor; him hast thou exalted to be a Prince and Saviour, to give us Repentance and Remission of Sins, in him thou haft given Pardon and Justification, Reconciliation and Adoption by a Cove-

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of Enemies, and the Heirs of Death, thou halt made us Sons and Heirs of Life.

We are the Brands, whom thou hast pluckt out of the Fire; we are the Captives. of Satan, whom thou hast redeemed; we are the condemned Sinners, whom thou half pardoned; we praise thee, we glorify thee, our merciful God and gracious Redeemer: Our Souls have now Refuge from thy revenging Wrath, thy Promise is sure Satan, and the World, and Death, are overcome; our Lord is rifen, he is rifen, and we shall rise through him. O Deaths where is thy Sting? O Grave! where is thy Victory? Our Saviour is ascended to his Father, and our Father, to his God, and our God; and we shall ascend: To his Hands we may commit our departing Souls; our Head is glorified, and it is his Will and Promise that we shall be with him where he is, to see his Glory; he hath sealed us thereunto by his holy Spirit; we were dead in Sins, and he hath quickned us, we were dark in Ignorance and Unbelief, and he hath enlightned us; we were unholy and carnal, fold under Sin, and he hath fanctified our Wills and kill'd our Concupifcences and praise and glorify this Spirit of Life with the Father and the Son, from whom he

he is fent to be Life, and Light, and Love to our dead, and dark, and difaffected Souls; and we are created and redeemed, and fanchified for thy holy Love, and Praise, and Service. O let these be the very Nature of our Souls, and the Employment and Pleasure of all our Lives. O perfect thy weak and languid Graces in us, that our Love and Praise may be more perfect: We thank thee for thy Word and facred Ordinances; for the Comfort of thy holy Affemblies, and Communion of thy Saints. and for the Mercy of these thy holy Days. But let not thy Praise be here confined, but be our daily Life, and Breath, and Work.

Fain we would praise thee with more holy and more joyful Souls; but how can we do it with fo weak a Faith, and fo great Darkness and Strangeness to thee, with fo little Affurance of thy Favour, and our Salvation? Can we rightly thank thee for the Grace which we are still in doubt of? Fain we would be like to those bleffed Souls, who praise thee without our Fears and Dulness. But how can it be while we love thee fo little, and have fo little Tafte and Feeling of thy Love, and whilft this Load of Sin doth press us down, and we are imprisoned in the Remnant of our carnal Affections? O kill this Pride and Selfishness, thefe

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these Lusts and Passions. Destroy this Unbelief and Darkness, and all our Sins, which are the Enemies of us, and of thy Praise. Make us more holy and more heavenly; and O bring us nearer thee in Faith and Love, that we may be more suitable to the

heavenly Employment of thy Praise.

Vouchsafe more of thy Spirit to all thy Churches and Sarvants in this World, that as their Darkness and Selfishness, and Imperfections have defiled, and divided, and weakned them, and made them a Scandal and Hardning to Infidels; fo their Knowledge, Self-denial, and impartial Love may truly reform, unite, and Arengthen them, that the Glory of their Holiness may win the unbelieving Word to Christ, O let not Satan keep up still so large a Kingdom of Tyranny, Ignorance, and Wickedness in the Earth, and make this World as the Subirbs of Hell: But let the Earth be more conformable to Heaven, in the glorifying of hy holy Name, the advancing of thy Kinglom, and the doing of thy just and holy Will: Le thy Way be known upon Earth, nd thy faving Health among all Nations. Let the People praise thee, O God, let all he People praise thee: Yea, give thy Son he Heathen for his Inheritance, and let his Sospel enlighten the dark forign Nations f the Earth. Let every Knee Bow to him and

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and every Tongue confess, that he is Christ, to their Salvation and thy Glory provide and fend forth the Meffengers of thy Grace the all the Earth. Deliver all the Churches from Sin, Division, and Oppression. thy holy Ward and Worship continue in these Kingdoms, whilst this World endy reth. Bless the King, and all in Authority with all that Wiscom, Justice, and Holiness, which are needful to his own and his Subjects Safety, Peace and Welfare. Let every Congregation among us have burning and thining Lights, that the Ignorant and Ungodly perish not for want of Teaching and Exhortation, and open Mens Hearts to receive thy Word, and cause them to know the Day of their Vifitation. Be merciful to the afflicted, in Sickness, Dangers, Wants,or Sorrows, according to thy Goodness and their Necessities. Let all the Prayers and Praises of the Faithful, throughout the World, fent up this Day in the Name of our common Me diator, by him be presented acceptable unto thee, notwithstanding the Imperfections and Blemishes that are on them, and the Cenfures, Divisions and Injuries, which in their Frowardness they are guilty of against each other. Let them center as one in Christow Head, who are too fadly and stiffy distant among themselves. Prepare us for all that World of Peace, where the Harmony of the un

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universal Love and Praise shall never be interrupted by Sins or Grief, or Fears or Discord; but shall be everlashingly perfect, to our Joy, and to thy Glory; through our gloristed Mediator, who hath taught us when we pray, to say,

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OUR Father which art in Heaven, hallowed be thy Name, thy Kingdom come, thy Will be done, on Earth, as it is in Heaven. Give us this Day our daily Bread, and forgive us our Trespasses as we forgive them that trespass against us. And lead us not into Temptation, but deliver us from Evil, for thine is the Kingdom, the Power and the Glory, for ever and ever. Amen.

The unconverted Sinners Prayer for a full Conviction of the dangerous State he is in.

Reat, Gracious, and most Righteous I Lord God! blessed for ever be thine unspeakable Mercy, that desireth not the Death of the worst of S nners, that turn unto thee to live for ever. O thou that of P rsecutors hast made humble Penitents; O shew forth thy Long-suffering, Patience, and Forbearance upon me: Deliver me from all my Sins, from thy Wrath to come, and that eternal Judgment that ends in Hell E 2

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with Devils and damned Impenitents. Leave me not in the State of Devits, without Hope of Pardon. O pardon that great Sin of letting more by Meat and Drink, and beaftly Pleasures, than by thee the God that mide me a rational Creature, that flighted endless Glery, that took wore Care of an earthly Tabernacle than an immortal Soul; that took more Care to avoid Shame, Poverty, and Sickness, than to avoid everlafting Shame, Pain, and Horror in Hell. Bleffed be the Lord, t at will not leave fuch Sinners as myself to die in their Sins, but pluck fuch Fire-brands out of the Jaws of Hell, and give them to know the Evil of Sin. that I were once fit to tafte and fee how gracious the Lord is to Believers; to them alone he is precious, the fairest of ten Thoufand. O guide my Feet in those untrodden Paths that lead to the Fountain of living Waters, fet open for Sinners to wash in, and be purged from their Filthiness. 0 give me Faith to fee him whom my Sins have pierced. Give me the Grace and Spirit of Supplication to mourn after him, without which Grace, I have not, nor can have any Hope of Pardon; for what Communion hath Darkness wit Light? Opossess my Soul with this Belief, That without Happinels, without Sanctiry no Salvation, nor without Heavenly-mindedness no Heaven. Obe it so up o thy Servant, for his Sike that suffered for great, nay the greatest of Sinners, of whom I am the Chief; that I may live to praise thee, and admire the Riches of thy immense and boundless Love to Eternity. Amen.

The Seaman's Prayer.

OST great and Powerful Lord God, whose ways are in the deep Seas, and Paths in the deep Waters, and whole Footsteps are not known, yet ses the Bounds and Limits to the raging Seas, and fayeft, Hitherto shalt thou go, and no farther, and railest a Storm, and allayest it: Let thy good Providence keepme in the midst thereof; and though the Sea rageth and roareth, yet let thy everlasting Strength environ and lurround me, so that I may be hid and ber late, and being Safe, I may both with Heart and Soul fing forth thy Praise, that hath been graciously pleased to preserve me amidst the: Tempests of the raging Seas, but most of all learnefly defire thee that thou wouldeft keep me from the roaring Rage of Sin and Satan: and as thou boundest the Sea, so bind up Saran that he may not be able to do me any Harm, that he may not tempt me to bring Dishonour to thy Name, ei-

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ther by Distrust, or otherwise. Olet me discern much of thys If, O Lord, in the Deeps, that I may bless thee in the Land of the Living. When Man's Wisdom and Power faileth, stand thou up, and deliver thy Servant; when the Billows and Storms are raging, do thou quell them; so shalt then rejoice the Soul of thy Servant, and at last bring me to the desired Heaven for thy Son's sake, to whom be everlasting Strength ascribed for ever. Amen.

The Seaman's Prayer after a safe Voyage.

M OST powerful Lord God, thou are the powerful Preserver of thy Creatures, thy Power is not limitted, and thou art the same Yesterday, to Day, and for ever; thy Hand is not shortened, thou savest both by Sea and Land; thou that favedft Isreel of old, by bringing them thorough the Red-Sea, thou haft preferved me amidft all the Billows of raging Waves of the immense Ocean; thou never failest those that trust in thee. O let thy Mercies engage me to praise thee; that I may cry out, Come, and I will tell you what the Lord has done for my Soul, and let this great Deliverance engage me to truft God for the future in the greatest of Straits. O help

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help me to praise thee whilst I have any Being. O let my Soul praise thee for this experienced Mercy: Open my Mouth, Lord, and fill it with praises, that I may fing unto the mighty God of Jacob, the Redeemer of Israel. O give me the Spirit of Praises, that I may extol the Name Jehovah. O Lord, help me to love thee more every Day, and admire that Love that thou hast shewn, and dost shew unto me every Day. O govern my Affections, Words, and Actions, and help me so to stear my Course, as that I may at length be brought to the Haven in Canaan for Christ's sake alone, the strength of my Salvation and Hope. Amen.

A Prayer before the Communion.

Officious and Omnipotent God! Behold I, an unworthy Wretch, am prefuming to draw night hy Table, a Banquet of thine Appointment; I am approaching, I say, but as the Patient to the Physician, as the Unclean to the Fountain of Mercy, as the Blind to the Light of eternal Brightness, as a poor Beggar to the King of Mercy, as the Naked to the Lord of Heaven and Earth. I beseech thee, out of the Abun-

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bundance of thy Piry to heal my Infirmity, to wash my Foulness, to enlighten my Darkness and Blindness, to enrich my Poverty, to cloath my Nakedness, that I may receive the Bread of Angels, O thou, the Kingos Kings, and Lord of Lords, grant that I may receive thee with such Respect and Reverence, with such Contrition and Fear, with such Faith and Purity, with such a Purpose and Humility as is expedient for my Soul.

Lord, notwithstanding mine Unworthy, ness, give me not only the Sacrament, but the Virtue of the Sacrament; and grant me so to receive the Body and Blood of thy only Son, that I may be incorporated into the mystical Body, and be accounted as a Member of the same; Grant that whom I now receive, as it were covered with a Veil, I may one Day behold in Glory, who liveth and reigneth with thee, and thy holy Ghost, World

without end. Amen.

ATbanksgiving after the Communion.

B Leffed Jesus! Praise is due to thyself for that infallible Love of thine, that by thy Death didst redeem Mankind. I beseech thee suffer not that precious Body of thine to be broken, nor thy Blood to be hed for me in vain. O let thy blessed and facred

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facred Body feed my Soul, and precious Blood quickentry Spirit; that by increasing from one Degree to another, I may become a fit Member of thy Church, which is thy mystical Body: And grant that I may never depart from it, nor break that League that I have been renewing at thy Table but may continue therein, serving thee in Holiness and Righteousness all the Days of my Life, till I shall enjoy thyself fully to all Eternity in Heaven, where there shall be an end of these Things, and that for thy Name's Sake. Amen.

Of the Christ ans daily Exercise.

Pen thine eyes, O Sou', and devote to the bleffed Jesus all the Thoughts of thy Soul. Suffer no worldly Thoughts to enter till Jesus comes into the Soul. The Mind of Man is never idle, it will be always active, either about God or the World, Christ or Vanity, Good or Evil; it is always busied in thinking, devising, pondering on somewhat or other. Therefore it is necessary, that first of all in the Morning, we set our Minds to the Meditation of Divine and Heavenly Objects. How will the Devil busy himself in injecting Multitudes of other Thoughts into your Minds, to divert your

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your Minds from the fweet Meditation of God, if you give not God your waking Thoughts; multirudes of Thoughts will run into your Minds, like People running to a Bull-baiting, or to see some strange Sight; but you must watch against them and drive them away, as Abraham did the Fowls from his Sacrifice.

Lift up your Heart to God in a reverend Manner, and return Thanks for the Resto the Night past that even in the Night you have received an apparent Evidence of his Love, and for your Sinscommitted the Day before, God might, even in the dead of fleep, have taken your Souls from you, and fo have fuddenly brought you to your Ac count; bless him that it hath been his good Pleasure yet to spare you. And if God's Glory be precious to you, you will or ough to begin every Day in this Manner, before you do any Thing, by offering to the Glo ry of God what you are about to do, fetting, before him immediately the Actions of the enfuing Day to this Effect.

O my God! whatfoever I shall this Day speak or do; yea, whatfoever I shall think I offer wholly to thee: These Prayers, these Meditations, these Alms, these Devotions this Fasting, these Works, these Actions and these my Affairs, I dedicate and confecrate unto thee; nor desire I any thing

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elfe, than what I shall perform this Day may turn to thine Honour. Such Exercise as this, Christian, will draw thy Soul after thy Jesus, and direct thy Feet, that they flide not, nor run aftray from the Paths of thy God; it will refresh thee in thy Pilgrimage, fustain thee in thy Afflictions; it will fet thy Face towards Sion, and prevent thy turning either to the Right-hand, or left. In fine, it will cause thee to see, thre Faith, that Recompence of Reward, held out by the Hand of thy God, for all those who in all Godliness of Conversation do hold out to the End, when in the Presence of sweet Jesus they will be crowned with immortal Glory.

An Emblem of the Resurrection, drawn from the Rising out of Bed.

B Elieve it, O Soul, that God Almighty can as easily raise thee out of the Grave, in the Resurrection, from the Sleep and Bed of Death, as he hath awakened thee in thy Bed, and raised thee up in health and safety this Morning: When the Lord himself shall descend from Heaven with the Sound of a Trumpet, which shall be heard over all Parts of the World, and with this Trumpet shall be

be fummoned all Nations to come to the g

neral Judgment.

This is that fearful Voice whereof St.H erome speaketh, saying, Whether Iequidrink, or what soever I do, I feem always bear that Voice sounding in mine Ears, Aile ye Dead, and come to Judgment.

O, who shall appeal from this Summon who shall be able to avoid this Judgment whose Heart shall not quake and trembles the Sound of this terrible Voice! The Voice shall take from Death all her Spois and cause her to restore again all that he hath taken from the World. The Seadal give up the Dead which are in it, and Death and Hell shall deliver up the Dead which are in them.

Think with thyself, O Christian, who thou art rising out of thy Bed, what a won derful Sight that shall be to see the Sea and the Earth bring forth in all Parts, such Variety of Bodies, and to behold many hug Armies rising out of their Beds of Death and Darkness, and so many Sorts and Diversities of Nario's and People gathered and assembled toge her, to see the most mighty Princes, and most puissant Potentates of the Earth raised out of their Tombs, and appearing with another manner of Habitant Behaviour, with other kind of Thou ht much different from those in this Life.

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Think then with thyself, that all the Children of Adam shall meet together, every one to give up an Account of his own Life, and to be judged according to his Works; yet there shall be a great Difference between the Just and the Unjust, at the Resurrection; some shall rise to everlasting Life and Glory, and some to Shame

and everlasting Contempt.

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Confider what a joyful Meeting the Souls and Bodies of the Juft, at the general Refurrection will have; with what Joy shall the Soul then embrace rhe Body, and as it were, fay thus unto it, O my Body, and faithful Companion, thou haft holpen me in obtaining this glorious Crown, that haft fo often fasted, watched, and prayed, that haft fuffered with me the Necessities of Poverty, the Cross of Affictions, the Reproaches and Contradictions of evil Tongues: How often haft thou stript thyself of thine own Raiment, to cloath the Naked? How often hast thou denied thyself, renouncing thine own Right and Title, being unwilling to break Peace, and be at Variance with thy Neighbour? Wherefore it is meer, that thou shouldest now be Partaker with me, of this my Glory, as thou haft been my Companion in all my Sufferings. Think also thyself, of the insufferable and grievous Meeting of the Souls and Bodies of the

Wicked, at the Day of their Refurrection; the Soul of fuch a one shall then fay to this vile Body, O curfed Body, the cause of my Woe and Misery; now I take thee no more for my Companion, but mine Enemy; now art thou no more my Helper, but my Perfecutor. O curfed Tafte, how dearly now do I pay for thy Delicacies and Delights? Offinking Flesh, how have I by yielding to thy Lust and Pleasures, plunged myself into these endless Torments? Is this the Body that scarce would so much as touch the Ground, or endure the Wind to blow upon it, that Body which I fpent fo much Time in dreffing and adorning i? Is this the Flesh which I fo often glutted and pampred? Were these the Delights of this Body for which I cast away myself? Was it for this stinking Dunghill that I have loft for ever the Kingdom of Heaven? O ye infernal Furiers rife up azinft me and tear me in Pieces, curfed be the Day of my unfortunate Birth, feeing, for a few fhort Pleasures, I must suffer everlasting Torments; from which dear God deliver us.

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Of a Day of a Christian in General.

A N D now, O thou panting Soul, whole Heart by this Time thirsteth after the Water of Life, behold the Milk and Honey of thy Redeemer, which thou mayest have but for asking for; and why wilt thou not petition the King and Governour of Heaven and Earth for Meat and Drink to make thee alive eternally, when thou art invited, woold, and befeeched to come and take it without Money or Price. O let us not go without the Mercies of Heaven for want of asking; but rather enter our Closes, and with humble and contrite hearts, on bended Knees, and lifted up Hands and Eyes, approach the Throne of Grace, and implore the bleffed Jesus to relieve all our Wants both spiritual and temporal. Therefore above all things it is good to retire ourselves into our Closets, especially in the Motning, to pray and give thanks unto the Lord of Hofts. There you may give Thanks unto God for all his Benefics received i general, and particularly for those you have received the Night past. But more especially when the Lord hath vouchfafed you any special and onexpected Favour. It doth not become you to look big, scorn every one to whom the Lord hath not opened the Hand of his Bounty fo wide as to yourselves, but rather in an humble Sense of your Unworthiness, and Admira-tion of God's Goodness, to retire your-felves early, and pour out your Souls in Humility and Chearfulness before him. when the Lord hath given you special Teft-

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Testimonies of his presence and favour, and revealed his Love unto you more fully than ordinarily, it is fit Time to enter your Clofets, there privately and freely to open your Hearts to the Lord, and to confirm your Acquaintance with your Beloved; to endear yourself unto Jesus Christ, and to cast yourfelf into his Embracements. The Lord, by the Prophet Ezekiel, speaking unto the Church of Ifrael, faith, I passed by thee, and thy Time was a Time of Love. So a Christian should be watchful to observe the Lord piffing by, and presenting himfelf, and take notice of the Times of Love, and then it will be his Wisdom to spend some Time in private Prayer, Meditation, and returning Thanks, and fo to take his Fill of Love. O dear Christians, if we are frequent in this Course, we shall grow more inward and entire with our beloved Redee-For the' our Saviour daily expresfeth Love and Kindness to us, yet if we should shew our selves coy, unkind, and regardlels of his Love, :his were the way to make him more strange unto us. And in deed, the Reason why we have no more Communion with our Lord, for the most Part is because we give him no better Entertainment when he cometh. Let us there fore feek the Lord in publick, and private, by our selves, and with our Families, so

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shall we be preserved from the Temptations of Satan, blessed by thy Providence of Heaven, secured in the Enjoyments of all our honest-gotten Effects, made contented with Afflictions as well as Mercies; and in sine, kept free from the Excess of the Passions of sinful and vexatious Minds.

A Prayer for a private Person.

Lord, thou art a great and dreadful-God, who hast made all Things by thy Power, and governest them by thy Providence, and in Jesus Christ thou art a good and gracious God, ready to pardon the Sins, supply the Wants, and save the Souls of them that fincerely feek and ferve thee; fill our Hearts, we pray thee, with a holy. Fear of thy Majesty, and a lively Hope of thy Mercy, that we may call upon thy great Name aright. We confess, O Lord, we are vile and sinful Creatures, the Children of rebellious Parents, who for their Disobedience were cast out of Paradise, in them we finned, and fell from that holy and happy State, wherein they were created, into a State of Sin and Misery, and now our Nature is depraved, our Bodies and Souls in all their Parts and Powers defiled.

filed, and our whole Lives stain'd with Sing we are prone to Evil, and have no Power of ourselves to do good. The Thoughts and Motions of our Hearts have been vain and vile; our Affections, Love, Defire, Delight, earthly and fenfual, our Words and Actions idle or evil. We have neglected much Good we might have done, and have committed many Evils which we might and ought to have avoided. We have more minded Earth than Heaven, the Things of this World, than the Things of God; and taken more Care and Pains for our vile and frail Bodies, than for the Salvation of our precious and immortal Souls, We have not been fo humble under thy Judgments, fo thankful for thy Mercies, fo fruitful under thy Ordinances, as we ought to have been: When thou hast offered us Mercy and Salvation in the Gospel, calling us to Repentance, that our Sins might be forgiven, and commanding us to believe in thy Son Jesus Christ, that our Souls might be faved, we have been loth to leave our Sins for a Saviour, and to give ourselves to him, who freely gave up himself to us, that through his Death we might obtain Life eternal; and, O Lord, feeing we have fo long lived in Sin, we have Cause to wonder, that thou haft not thrown us into

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ma der into Hell, there to endure thy Wrath, which we have deserved, and the Pains of

the Damned to Eternity.

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But now, O Lord, behold we are heartily grieved for our Sins. and do, through thy Grace, resolve to lead new Lives. We give ourselves up wholly to our Lord and Saviour Jesus Christ, and rest upon him alone for our Salvation; for his Sake, we most humbly and earnestly beseech thee, to forgive our Sins and fave our Souls; and that we may serve thee acceptably for the Time to come, enlighten our Minds in the Knowledge of thy Truth, renew our Natures and replenish our Hearts with the Graces and Comforts of thy Spirit, and grant that we may frame the whole Course of our Lives according to thy Commandments; and feeing Liars, and Swearers, and Murderers, and Whoremongers, and all wicked Men shall be cast into Hellsire; and neither Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, shall inherit the Kingdom of God, grant that we may keep ourselves pure from these Sins, and all those Iniquities which will ruin our Souls.

Prepare us for all Conditions of Life; make us patient in Affictions, peaceable under Provocations, and contented in Wants.

Let not the Cares of this Life deprive us of the Comforts of thy Love; grant us always a Sufficiency of all good Things, and Grace to abound in all good Works. Make us to persevere in the Paths of holy Obedience, to our Death, and then receive us into the Joys of eternal Life. on a servicina

Blefs, preferve, and keep thy whole Church, and enlarge thy Son's Kingdom: Blefs the Land wherein we live, turn away thy Judgments from us, and continue thy Mercies to us. Blefs our gracious King, our Magistrates and Ministers; grant that Religion and Righteoufness may be duly exercised, and the Inhabitants of the Land enjoy Plenty and Peace: Pity and comfort all those that are afflicted in Body or Mind; bless our Christian Friends and near Relations; grant them Health and Grace, with the Comforts of this Life, and at length the Joys of the Life eternal. Bless our Enemies, and do them Good who have eithen designed or done us any Hurt; save them, O God, from Sin and Hell. Bless every Soul of this Family, and preferve us to Eternal Life in Heaven,

Bleffed be thy Name, O God, for all thy Bleffings, both Temporal and Spiritual, which thou hast bestowed upon us :- We bless thee for our Health and Strength, for

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thy Protection of us, and Provision for us to this present Time; we bless thee for sending thy Son to be our Saviour, and thy Spirit to be our Sanctifier and Comforter. We bless thee for the Means of Grace and Hope of Glory. O continue thy Blessings to us, and encrease our Obedience and Thankfulness to thee.

In the Mording.

We blefs thee for keeping us this Night past, and Day present hitherto. Now take us, O Lord, into thy Protection; guide, bless, and keep us from Sin and Danger: Grant we may always so demean ourselves, as in thy Sight and Presence, that at the last Day we may give up our Accounts with Joy. Hear, and answer us for the Lord Jesus Christ's Sake, in whose Name and Words we surther pray unto thee, saying,

Our Father, &c.

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Ve or hy At Night. ..

We blefs thee for the Bleffing of the Day past, that thro' thy Goodness we have not wanted any good Thing. Pardon the Sins we have this Day committed, and be fully econciled to us in Christ; take us into thy ruition this following Night, refresh us with ruiet Rest and Sleep, and raise us up the nsuing Day, if thou shalt in Mercy add it o our Lives, to serve thee with Diligence

A Prayer for a particular Person.

Most hely and glorious Lord God, I thy poor Creature, and unworthy Servant, do here humbly prefent myself before thy glorious Majesty, in the Name and Mediscion of thy dear Son, Jesus Christ, in him behold me with a gracious Eye.

Thou, O Lord, art my Creator and Preferver, in thee I live, move, and have my Being: O make me a new Creature, holy in Heart and Life, that in thee I may be happy and bleffed for ever. O Lord, I confess I was conceived and born in Sin, and I have too long lived in Sin, I have broken thy holy Laws in Thoughts, Words and Deeds, and I have by my Sins deferved thy Wrath and Hellfire; but behold, 0 Lord, I am heartily forry for my Sins, and do seriously resolve to lead a new Life; pardon, I befeech thee my past Offences, and purify my Heart by thy Grace, that I may honour thee for the Time to come, by better

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better Obedience. O keep me from that Sin to which I am most inclined, and quicken me to every good Duty: Give me a little Faith in Christ, Hope in thy Mercy, and Charity to all Men. Grant that by Temperance, Sobriety, Chastity, Meekness and Humility in all my Deportments, I may honour Christ, and adorn the Gospel. Make me faithful to the Death, that I may receive from the Hand of Christ a Crown of eternal Life.

Do good to them that are good; shew Mercy on them that are in Misery: Bless my Friends and Relations, my Parents, Brethren, and Sisters; give them Health and

Happiness here and in Heaven.

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And now, O Lord, I heartily bless thy holy Name for all thy Bleffings, for my Health and Strength, Food and Raiment, Life and Liberty, especially for the Hopes thou givest me of eternal Life and Happiness in Heaven. O continue thy Mercies to me, and give me Grace, in the Sense of thy Goodness, to live to thy Glory.

In the Morning.

Bleffed be thy Name, OGod; thou haft nd kept me in Safety this last Night, whereas thou mightest have cut me off in my Sins, and cast me out into everlasting Darkness;

now guide and keep me this Day in thy Fear, that whatever I do may be pleasing in thy Sight, and prosperous through thy Blessing: Grant I may live this Day as if it were my last. Grant I may so spend that little Time I have to live on Earth, that in the End I may enter into a blessed Eternity in Heaven, through Jesus Christ my blessed Lord and Saviour, to whom, with thy Self and sacred Spirit, be all Honour and Glory, Praise and Thanksgiving, now, and for ever. Amen.

At Night.

Bleffings of the Day past. Tho' I have forgotten thee, and done Evil in thy Sight, thou hast still remembred me; and done me good. O pardon my Sins, and continue thy Keep me in Safety this Night Goodness. under the Shadow of thy Wings, and raise me up refreshed with moderate Rest and Sleep, to a diligent Discharge of the Duties of the enfuing Day; grant that I may faithfully serve thee all the Days of my Life, and in the End, be bleffed in the Enjoyment of thee for ever, through Jesus Christ my bleffed Lord and only Saviour, whom, with thee, O Father, and the Holy Spirit, be all Honour, Praise and Glory, now and for ever. Amen.

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A preparatory Prayer for Death, when it is expected.

O Eternal Lord God, who hast created the World, and all Time, and who hast made my Days as it were a Span long, and mine Age as nothing in respect of thee; teach me so to number my Days, that I may apply my Heart to thy heavenly Wisdom, and may so carefully apply this short Time, which thou hast appointed me to spend here; so make up my Reckonings, before thou callest me from hence, that I may then give such an Account of the Talent with which thou hast entrusted me, that I may receive the joyful Sentence, Well done, good and faithful Servant.

Bleffed be thy holy Name, O Lord, my God, who hast shewed me the Light of thy Countenance, and caused me to see thy Goodness in the Land of the Living, who hast preserved me in all my Ways, and delivered me from many Evils and Dangers: O Lord, for sake me not in the vanishing of my Days, but still continue the Protection of thy gracious Hand upon me. Be thou my Light and Defence, my Guide and Guard, through the Valley of Misery and Tears, and the Shadow of Death, to that holy Hill,

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where thine Honour and our Rest dwelleth: Give me Grace to remember the many Days of Darkness, that I may be ready and provided whenfoever thou shall call us to Judgment; and whether I live or die, I commend myself to thy Mercy and Goodness, befeeching thee to receive me under thy Wings, where I may rest secure from all Evil, and to preferve my Soul in perpetual Peace and Safety. Grant that I may be provided with Oil in my Lamp, and ready to enter in with the wiseVirgins whenfoever the Bridegroom shall come, and may receive a Bleffing among those who watch and wait for thy Coming: So come, Lord Jesus, come quickly. Amen.

A Seaman's Thanksgiving after a Deliverance in a Storm or Shipwreck.

O Eternal and incomprehensible Being, who hath been a gracious Father to me in my Childhood, and middle Age, as well as now in my elder Years, how great Cause have I to trust in thee continually, and to celebrate thy Praise to future Generations? Day unto Day, and Night unto Night teacheth Knowledge; thy Mercies, O Lord, are renewed to me every Morning, and thy Providences are circular, and without

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without an End. Oh that Men would praise the Lord for his Goodness, and for his wonderful Works to the Children of Men.

O Lord! thou art not only the God of the Mountains, and of the Valleys of the Earth, but of the Rivers and Seas also, and haft been mercifully prefent to deliver and preferve thy Servant, as thou didit King Davidand St. Paul, in Perils of Land, and Perils of Waters, else had I funk down into the deep Waters; yea, the Floods had gone over my Head and Soul, as well as in this Danger they fearfully wash'd my Body and Cloaths. If every leffer Mercy, O Lord, call for a Tribute of Praise, how much more such as this, which are thy fo fudden and opportune Reprieves from Death, fince it is a Truth, altho' spoken by the Father of Lies, Skin for Skin, and all that a Man hath will be give for his Life. Wherefore fince our Life's Preservation is the greatest corporal Mercy, open thou my Lips, O Lord, and ny Mouth shall shew forth thy Praise.

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A Prayer before the Communion.

Racious Redeemer, who out of thy pierced Sides, openest to all that thirst or thy Grace a double Fountain for Sin and Incleanness, the one of Water, the other

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of Blood; the one as it were to purge the Guilt, the other the Filth of Sin, and hait th fealed these inestimable Benefits of Sanctifi. cation and Redemption unto all Believers, by the Sacrament of Baptism, and of the holy Supper, affift me by thy Spirit in the fanctified Use of these holy Mysteries, and Symbols of thy most bleffed Body and Blood, Most loving and bountiful Lord, who hast prepared fuch a Table for me, give me a Mouth and Stomach accordingly, that I may worthily receive these heavenly Dainties, to the Glory of thy infinite Goodness, and the everlatting Comfort of my Soul, Clear the Eyes of my Understanding from all Mists of heretical Fancies, and carnal Imaginations, that I may rightly diffinguish the Signs from the Things fignified by them and also discern thy Body from a common Meal; sharpen my Appetite that I may hungrily feed on this Bread, of which whofoever eateth shall never hunger and thirst; and drink of this Cup, of which who foever drinketh shall never thirst. O thou the true Food of my Soul, receive me who am now to receive thee. Quicken me with thy Spirit, who wilt feed me with thy Flesh; vouchfafe me thy Grace, who communicatest to me thy Nature, that as in and by ar these holy Mysteries, I receive Life from thee,

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thee, To I may always receive by them Grace to live to thee, not feeking mine own Pleafure, not doing mine own Will, but devoting the Remainder of my life to thy Service, and yielding myself wholly to the Power of thy fanctifying Grace, to work in me always that which is pleasing in thy Sight. Amen.

AThanksgiving after the Receiving of the Sacrament.

T Yield unto thee, O most gracious and ever living Lord, the greatest Thanks that my Heart can conceive or Tongue express for this inclimable Favour, that thou ish vouchsafest to bid me to thine own Table, em and there hast feathed my Soul with the true on Manna that came down from Heaven, the in-Food of Angels, thine own Body and Blood. fo. Oh knit my Heart and Affections for ever into thee, who hast substantially and infever parably united thyself unto Mankind, by aking Flesh from us in thine Incarnation, and giving us thy Flesh in this sacred Institution. What shall be able to seperate me i; from thee, or from thy Members, who by cathy Spirit and the Virtue of this Sacrament, by am truly incorporated into thee, and made om a Member of thy mystical Body? Howe, can I question thy Love, who hath given me this

this Pledge of thy Favour? How can I forget thy bitter Death and Passion, whereof thou hast instituted so lively a Memorial? How can I doubt of thy Promifes, whereof thou hast given me such a Seal? How shall I distrust my future Inheritance, whereof thou hast given this Earnest? I steadfastly believe thou wilt deny me no good Thing, who hast given me thyself. I believe Ishall live eternally and bleffedly, because by Faith working in and through thy Sacrament, I receive the Food of Immortality. I am truly made Partaker of thy Natural, yea, and a lively Part of thy mystical Body, and fince the Head reigneth in eternal Glory, and Members must needs participate of a glorious Eternity. What shall! offer the for all those so singular Benefits ? My Body is vile, my Soul finful and worse than nothing in Respect of thy glorious and facred Flesh and Blood. One Drop of thy Blood is more to be valued than a thoufand Worlds, which yet to testifie the Abundance of thy Love, thou pouredst out, and offeredit plentifully for me upon the Cross, and now affordest to mein the Cup. Shall I not spend my dearest Heart's Blood in thy Service, who hast shed thine for me? Shall I not willingly feal thy Truth, if need be, with my Blood, who have now received the

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the Pardon of all my Sins, figned with it? What shall I render unto thee for all thy loving and great Mercies? I will take this Cup of Salvation, and will not refuse the Cup of Affliction for thy Sake; by the Help of thy Grace I will more strictly keep my holy Vows, which I have heretofore made, and now renew. I will seek to carry myfelf as a Guest to so holy a Table; having tat Angel's Life; having supped with thee I will rest with thee, and have my Conversation in Heaven, and dwell with thee for ever. Amen.

A Puraphrase on the Lord's Prayer.

Merciful Lord God, who hast vouchsafed to adopt and receive us, thy unworthy Creatures, into the Number of thy
Children and Heirs of thy Kingdom, we
beseech thee grant us the Assistance of thy
Grace; that we may reverently worship
thee, diligently serve thee, and readily
and chearfully obey thy holy Will here on
Earth, even as those blessed Spirits do in
Heaven. And whereas, by Reason of our
many Weaknesses and Frailties, we are often
hindred, and always negligent in the Persormance of these Duties, we beseech thee

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continually to relieve and fupply us with all spiritual and temporal Necessities for our Help and Furtherance in thy Service, And in whatfoever we have hitherto been wanting, or have otherwise transgressed thy holy Will, we befeech thee mercifully pass by and pardon it, even as we ourselves do heartily and fincerely forgive all those who have wronged or offended us. And that we may not, for the future, fall again into the like Sin, we befeech thee graciously to affift and preserve us in all Temptations, and powerfully defend and deliver us from all the Affaults of our daily Enemies, the World, the Flesh, and the Devil. For thou, O Lord, art the fupream King, thou art able to do all Things, and to thee is due the Honour and Glory of all, both in this World, and that which is to come. Amen.

And thus the very Excellency of the Prayer itself, both for the Matter and Method, besides the Dignity and Veneration of the Author, may sufficiently commend it to our daily Use.

A Prayer for one troubled and afflicted for Sin.

Most merciful God, which by the fending of thy Son into the World, hast brought to pass, that where Sin abounds, there Grace aboundeth much more: I, for-lorn

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lorn Wretch, disquieted in Mind, and afflicted in Conscience, for Fear of thy Judgments upon my Sin, do with bended Knees and Tears unfeignedly, as a most humble Supplicant, beg and crave of thee some Succour and Relief: Open, O open the Gates of thy Mercy to the Greatness of my. Miseries; my abject Countenance witnesses my distressed Mind, my Spirit is forrowful. my Heart is heavy, my Words are stopped with Sights, and my Plants are water'd with Tears; to thee I hold up my Hands, to thee I lift up my Heart, to thee I pray, requiring of thee, Mercy. O Lord, what shall I defire of thee, that deferve nothing at thy Hands? What can I hope for, that am. even heartless: Lord! if thou hadst said, Shall not my Soul be avenged on such a one as this? Remember thy Promise, where else I will have Mercy on him that could find no Mercy, and let it light upon me; if Satan prefume, God hath forsaken him, think upon the Decree of the Seed of the Woman, and the Power of thy Son's Pafsion, defeat all the Devices of the Devil against me. O Lord, hear me speedily; if thou do not, then I am out of Hope, my Conscience accuseth me, my Memory gives Evidence against me, and my Reason condemneth me; my Spirit is weary of this Bondage,

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Bondage, and I have bid my Life farewell, my Conscience is clogged when I behold the bloody Wounds of my Soul, the Voice of Joy and Mirth is gone from me; I am deeply plunged in Discomfort, I have neither Worth to appeale thy Wrath, nor Patience to endure thy Indignation. thee therefore fend the Comfort of thy Holy Spirit into my Heart, and strengthen my Faith, that I be not swallowed up with over much Heaviness: O Lord, let thy Majesty appear in thy Mercy, forgive my Sins, the unhappy Ground of all this Woe, and I am recover'd of all mine Infirmities: Try not the Law with me, left I come to Judgment; fanctify all these good Means unto me in which I feek Relief, as Prayer, Conference, Reading and Hearing of thy holy Word; moderate and mitigate my Vexation, enerease my Faith, establish Hope, grant Patience, and keep me from Defpair; take away this Cup from me, if it be thy Will, if not, suffer me not to be tempted above my Strength. I have an humble and contrite Heart, O Lord, look upon me, I go mourning all the Day long, and I am like unto him that is at the Point to die. O Lord, comfort me; thou that wilt not break a bruifed Reed, fpare me; thou that delightest not in the Death of a Sinner, revive me, though my

Heart condem me; yet, good Lord, thou that art greater than my Heart, acquit me; relieve me, release me, and say unto my Soul, I am thy Salvation; hearken, Lord, unto my Prayer, and grant me my Request, for Jesus Christ his Sake. Amen.

A Prayer when a Woman is near the Time of her Travail.

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God, the Helper and Deliverer of all those who trust in thee, by whose Power I was form'd in my Mother's Womb, by whose Care I was brought from thence, and by whose merciful Kindness I have been preferv'd from many Dangers fince; I praise and magnify thy great and glorious Name, and am encourag'd by the Remembrance of thy Mercies, which have been ever of old, to implore thy compassionate Help in the approaching Time of my Need, Pain, and Danger. Thou art present to all thy Creatures, and hearest the Cries of all the Beafts of the Earth, which all wait upon thee. O be not far from me when Trouble is near; but hearken unto me, and fave me when I call upon thee; shorten my Pains, or lengthen my Patience, which thou pleasest; bear up my Spirit in Submission to thy Will, and in some humble hope, that

I shall forget my Anguish, for Joy that a Man is born into the World; for fake not the Work of thine own Hand, but in due time perfect it, and bring forth that which thou hast wrought in secret into the light, that we may fee all the Wonders of thy Wisdom, and praise thy Goodness and thy Power My Parents trusted in thee, they trusted, and thou didst deliver them; they cried unto thee, and were delivered; they cried unto thee, and were not confounded; in thee likewife I do humbly put my Trust and Confidence, which nothing disheartens but my own Unworthiness, by Reason of my Forgetfulness of thy Benefits; and unthankful Return for former Mercies bestow'dup. on me. But thou hast taken Care that this shall not discourage me neither, by proclaiming a gracious Pardon by him that was born of a Woman, and died for us, unto contrite and reformed Sinners; accept, I beseech thee, of my fincere Resolution, to preserve hereaster a more affectionate Remembrance of thy Love to me, and fo dedicate myself and all I have to thy Service, in Faith and Charity, in Holine's with Sobriety. Or if thou art pleased otherwise to dispose of me, I resign myself heartily unto thee: Lord receive me to a better Life, where all fighing and Sorrow shall be done away,

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away, and eternal Joy entirely possess our Hearts, for Chrift Jesus his Sake. Amen.

A Thanksgiving after a Woman's Delivery.

F Et my Soul magnify thee, O God, and let the Spirit of thy Handmaid rejoice in thy Mercies, and let neither former Sins. nor present Unthankfulness hinder the Addition of further Favours: Encrease my Thanks towards thee, and thy Mercies towards me. Go on, O dear God, to compleat and perfect that Deliverance thou haft happily begun. As thou hast delivered thy Servant from the present Danger of Child-birth, fo preferve me still, and deliver me from the remaining Dangers of Child-birth; be gracious and merciful to the Infant, and grant it Continuance of life and health, encrease in Grace and Strength, and all good Abilities; make ita Member of thy Church by Baptism, vouchfafe it a virtuous and religious Education, preserve it under the Shadow of thy Wings, that by life and death it may be evermore Amen. thine.

A Prayer for a Person alone.

Merciful Father, for Jesus Christ his sake, I beseech thee to forgive me all my

my known and fecret Sins, which in Thought Word, or Deed, I have committed against thy Divine Majesty; and deliver me from all those Judgments which are due unto me for them, and fanctify my Heart with thy Holy Spirit, that I may henceforth lead a more godly and religious Life: And here, O Lord, I praise thy holy Name, for that thou hast refreshed me this Night with moderate Sleep and Rest. And I beseech thee to defend me this Day from all Perils and Dangers of Body and Soul; and to this End, I commend myself and all my Actions, unto thy bleffed Protection and Government, befeeching thee, that whether I live or die, I may live and die to thy Glory, and the Salvation of my poor Soul, which thou haft bought with thy precious Blood. Bless me, O Lord, in my going out, and coming in; and grant whatfoever I shall think, speak or take in Hand this Day, may tend to the Glory of thy Name, the Good of others, and the Comfort of my own Conscience, when I shall come to make up my last Accounts before thee. O my God, help thy Servant, that I do no Evil to any Man this Day; and let it be thy bleffed Will, not to fuffer the Devil, nor any of his wicked Angels, nor any of his evil Members to have Power to do me any Hurt or Violence, but let the Eye Ey for to D

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Eye of thy holy Providence watch over me for Good, and command thy holy Angels to pitch their Tents round about me for my Defence and Safety, in my going out and coming in, as thou hast promised they shall do about them that fear thy Name, through Lord Jesus Christ. Amen.

A Prayer for the Sick, lying at the Mercy of God, and ready to depart.

Ternal and Omnipotent, Infinite and Incomprehensible God, Lord of my Life, and Determiner of my Days, my Body now is diffolving into Duft, and my Soul returning to thee that gavest it. O Lord, most holy, O God, most mighty, draw near unto me, who make haste to come unto thee. Give me a clearer Sight of thee, by how much the nearer I am out of the dark Prison of my Body: Give me also a quicker Taste of the Powers of the Life to come, that I may more comfortably pass over these last Troubles of this present Life. O Lord, my Soul is heavy, unto Death. For the Weight of all my Sins, aggravated by the Devil, is at once upon me, and I fink and faint under this Burthen, which is too heavy for me to bear; neither is there any Means under Heaven to ease

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ease me of it, but by laying it upon him that hath born our Infirmities, and carried our Sorrows. O Father of Mercy, and God of Confolation, let not the Guilt of my Sins, or Horror of thy Judgments, or Saran's Suggestions, or the Fear of Death, or Terrors of Hell, drive me to Desparation. I confess, that for my Unmindfulness of thee, and Ungratefulness to thee all my Life I deserve that thou shouldst utterly abandon and forfake me now at my Death, but thy Thoughts are not like our Thoughts, nor thy Affections like ours, Tho' a Woman could forget the Fruit of her Womb, yet thou wilt not, nor canst not forget those that trust in thee. Thy Gifts and Graces are without Repentance, and whom thou levest, thou levest to the End: Thou wilt not break a bruised Reed, nor quench the smoaking Flax. Though thou hast severely corrected me in this thy fearful Visitation, yet thou hast not, and I stedfastly believe, wilt not give me over to eternal Death. Dear Father, shew thy Strength in my greatest Weakness, confirm thy Mercy to me in my greatest Need; apply thy Comfort to me in this my last Extremity; affwage the Pains of my Body with ghostly Comforts, and diminish the Fear of Death, by the affured Hope of a better Life. Call

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to my Mind, whilst yet I breathe, all the Errors of my Understanding, that I may timely revoke them, all the Sins of my Will, that I may heartily bewail them, all the Testimonies of thy Love, that I may gratefully acknowledge them, all the Promifes of thy Gospel, that I may comfortably embrace them; all my holy Vows and Purpose, that I may finally conform them; and gracious Lord, accept the Will for the Deed. O let me, that am now returning to Dust and Ashes, speak but this once to myLord and Maker, with all my Heart, Soul, and Strength; I befeech thee, by all that my Saviour Jesus Christ hath done and suffer'd for me. I intreat thee speak Peace to my Soul on her departing, ond fay unto her, I am thy Salvation. Make my Election fure, by my true Repentance, fervent Charity, affured Confidence, constant Patience, comfortable Perseverance unto the End, and in the End.

A Seaman's Prayer.

Oft glorious and eternal God, whose Power and Wisdom is infinite, and whose Dominion is without End, thou canst order and dispose of thy poor Creatures, to thy own Praise, and to their own Comfort; be pleased to look down

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from Heaven, the Habitation of thy Dwelling-place, and take Notice of the broken Requests of a poor Worm in thy Presence, that is not worthy to take thy Name into his Lips: Lord, I may well fay, what is Man that thou art mindful of him, or the Son of Man that thou shouldest compass him about with thy Lovingkindness, as with a Garment? The divine Architecture of this goodly Fabric of Heaven and Earth, raised out of nothing, to this admirable Perfection, is beyond the Apprehension of poor finful Dust and Ashes; but to behold thy glorious Works upon the deep Waters, is much more admirable; these declare thy glorious Power. O bleffed Lord, wouchfafe thy Presence with a poor finful Creature in this Undertaking, that I may praise thee in the vast Ocean; be a Preserver from the Danger of the Seas, and prosper what is lawfully undertaken; but especially preserve me from the Danger of Sin, O let the Gales of thy gracious Spirit blow my Soul at last to its defired Harbour. O thou that carrieft the Winds in thy Fift, so take Care of me that the Waves of the Sea, or of worldly De-fires, may not swallow me up, and return me Home in Safety, that I may bless thee in the Land of the Living, and in the Congregation

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o h n gregation of thy People; and all this, and whatsoever else is needful, I ask for the Sake of Jesus Christ my Lord, to whom with the Holy Spirit of Grace, be Glory and Honour, now and ever. Amen.

The Thanksgiving of a Seaman after a prosperous Voyage.

Verlasting God, the powerful Preser-ver of Men, there are no Bounds to be fet of thy Bounty; for besides the great Work of thy Creation, thy continual Prefervations and wonderful Works of Providence declare thee to be a God, as of mighty Power, so also of Wisdom, Goodness, Justice and Truth. Onever to be enough magnified is thy Mercy for the Continuance of thy Favours, thou never leavest and forfakest those that put their Trust in thee. O holy Lord, what shall I render unto thee, that thou aboundest in Love and Mercy? In the Deep the Lord hath been feen, and every Morning thou preventest me with the Loving Kindness, and though Sin hath abounded, yet thy Grace hath fuperabounded; thou dost fulfil the Desires of them that fear thee. O now, as thou hast given me a new Life, and deliver'd me from the Dangers and Terrors of the deep Waters, so be graciously pleased to give

give me a thankful Heart; let there be in me a hungring and thirsting after Righte-ousness, that I may be brought Home at last to the Land of promised Blessedness. Good Lord do this, and what else thou sees needful, for the Sake of Jesus Christ thy Son our Lord; in whose most blessed Name and Words I further pray, Our Father, &c.

A Prayer for one indisposed in Body, and under a lingering Sickness.

A Lmighty God, the Father of the Spirits of all Flesh, whose never-failing Providence ordereth all Things both in Heaven and Earth: I defire, with the most profound Humility and Reverence, to profrate both Soul and Body before thee, begging that thou wouldst give Grace to behold and admire thy Doings, in all thy Dispensations towards myselfand all Mankind. I acknowledge it thy Bounty, that I ever was at all, and adore thy Mercy and Long-fuffering for preferving me thus long in the Land of the Living. My many Days and Years of Health and Comfort, were thy Gift; and the Recoveries from former Sicknesses as well as the Prevention of those Dangers and Diseases I never felt, are owing to thee alone. Grant me, I befeech thee, a strong and due Sense of my Dependance

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h Se dance upon thee, and Grace to improve under, and behave myself in Conformity to that Persuasion, that whether the Means wfed for my Ease and Relief succeed, I may ascribe all the Glory and Thanks to thee alone. Inspire me, I beseech thee, with that true and heavenly Wisdom, which may help me to discern aright the Reasons, and enable me to answer the Ends of this Correction, and all other thy Dealings with me; that I may fear the Rod, and who hath appointed it, and, in all Conditions, submit myself entirely to thy good Pleafure, and glorify God in the Day of Visitation, that fo this Weakness of my Body may tend to the strengthening of my Virtues, and the Health of my Soul; thro he Merits of him who redeemed them both at the Price of his own Blood, even thy Son, and our bleffed Saviour, Jefus Christ our Lord. Amen.

A general Prayer at any Time.

Adore thee, O thou infinitely great and good God, Maker and Lord of Heaven and Earth, worthy art thou, O Lord, to receive all Honour and Power, for thou hast created all Things, and for thy Pleasure they are and were created. Send down thy Holy Spirit, O most mer-

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ciful Father, upon me thy Servant; and so fill me with thy heavenly Grace and Benediction, that I may become a little Temple, fanctified and devoted to thy Honour and Service, and fuch wherein thou mayest delight to dwell, and make the Place of thy bleffed Abode, both now and for ever. And to this End, grant me feriously to confider what thou art, what I myfelf am, and what I ought to be; that thou art a God greatly to be feared for thy Power and Justice, greatly to be loved for thy infinite Perfection and Goodness, and greatly to be praised for thy liberal Bounty and Loving-kindness; that thou art both the Author and the End of my Being, my true and only Good, the Cause of all my Joy, my Happiness, and the great Centre and Stay of thy whole Creation; that I am a Creature, one that once was not, and now am a poor, empty, weak and imperfect Being; that I have nothing but what I have of thee, that I can know nothing but what I know in thee, and inthy Light; that I am not only thy Creature, but thro' mine own wilful Default, a finful Creature; a Creature acting against the End of my Creation, against the Law of my Creator, against the Dignity of my Nature, and against my true and best Interest, both here and

and hereafter; that I have not loved thee, as in Strictness I ought, with my whole Heart, Soul, and Mind, and Strength; not as I might according to the Measures of thy Grace, and my present Abilities; nor indeed as I have loved this World, and the Vanities of it, having been a Lover of Pleasure more than a Lover of God. Grant me also lastly, thy Grace, seriously to confider what I should be, both towards thee, my Neighbour, and myfelf: that I ought to be holy, just, charitable, temperate; that I ought not to live carelesly, as those that have no Sense of thee, nor of their Duty, and that believe neither Heaven or Hell, but as one that now lives in thy Presence, and must hereafter furely give thee an Account, and be eternally happy, or eternally miserable, according as I demean myself in this short Time of Trial. and that therefore, denying all Ungodliness and wordly Lufts, I shall live godly, righteously, and soberly in this present World, looking for that bleffed Hope, and he glorious appearing of our Saviour Jesus Chrift. Fix O Lord, these Considerations n my Mind, and let them fink down fo leep into my Heart, that they may bring orth in me the Fruits of good Living; hat so my Spirit may be pure and right within

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within me; my life may be holy, my Death. comfortable, my Resurrection joyful, and my eternal State happy and glorious with thee my God for ever. And fince I know not how long or short my Continuance may be in this World, neither how great Temptations and Dangers I may be exposed to; O merciful I ord, I befeech thee to receive me into thy Protection and Care, and watch over me by thy Wisdom and Providence for good; preserve me from the Heats of Passion, from the Surprise of Lusts and the Uneafiness and Mischief of a proud and ungovernable Spirit; from the Murmurs and Difficulties of a narrow Fortune: from the Infolencies and Vanities of Wealth, and from the Deligns of wicked Men; from the Snares ofmy own Heart, from the withdrawing thy Grace, and from a strong Temptation; from the fad Effects of Melancholly or Despair, and evil Opinions. O Lord, be pleased then to give me an humble, thankful and obedient Heart, a tractable Will, a quiet and easy Spirit, governable Affections, and a devout Soul, that I that I may study to be quiet and to do Good; that I may live as becomes the Gospel of Christ, that I may be always under the Guidance and Protection of thy Grace and Providence, and with the Fruits

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of Righteousness, adorn my holy Profession, that my Failings may make me more careful and vigilant; that I may still retain a penitent Heart; and due Sense of my Sins, and by thy Grace live an Instrument of thy Glory, and be numbred with thy Saints in Glory everlasting: Lord hear: and answer me, for Christ Jesus his Sake.

A Morning Prayer.

B Leffed art thou, O Lord God, who turnest the Shadow of Death into the Morning, who haft lightened my Eyes that I sleep not in Death, and makest me dwell in Safety. O Lord, blot out, as a Nightmist, mine Iniquities, scatter my Sins as a Morning Cloud; grant that I may become a Child of the Light, and deliver me from the Perils and Dangers of this Day; Teach me to do the Thing that pleaseth thee; turn away my Eyes left they behold Vanity; fet a Watch before my Mouth: Let me do nothing that shall be a Scandal to me; but let my Doings be such as thou mayest remember me for Good, and spare me according to thy Mercy. Into thy Hands I commend my Spirit, Soul and Body, for thou haft created, redeemed, regenerated them, O Lord, thou God of Truth. Our Father, &c.

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o Lord our heavenly Father, almighty and everlasting God, who hast safely brought us to the beginning of this Day, defend us in the same by thy mighty Power, and grant that this Day we fail into no Sin, neither run into any Kind of Danger, but all our doings may be ordered by thy Governance, to do always that which is righteous in thy Sight, through Jesus Christ our Lord. Amen.

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Prevent us, O Lord, in all our doings with thy most gracious Favour, and further us with thy continual Help, that in all our Works begun, continued, and ended in thee, we may glorify thy holy Nama, and finally by thy Mercy obtain everlasting Peace and Safety, through our Lord Jesus Christ. Amen.

Almighty Lord, and everlafting God, vouchfafe we befeech thee to direct, fanctify, and govern both our Hearts and Bodies in the Ways of thy Laws, and in the Works of thy Commandments, that through thy most mighty Protection, both here and ever, we may be preserved in Body and Soul, through our Lord and Saviour Jesus Christ. Amen.

Lord Jesus! I give thee my Body, my Soul, my Substance, my Fame, my Friends, my Liberty, and my Life; dispose of me, and all that is mine, as it seemeth best to thee,

thee, and the Glory of thy bleffed Name. Amen.

The Lord's Name be praifed, from the rifing up of the Sun to the going down thereof.

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HE Lord hath granted his Lovingkindness in the Day-time, and in the Night-feafon will I fing of him, and make my Prayer to the God of my Life. Bleffed be thou O Lord, our God, who haft delivered me from the Evil of this Day. who haft not cut me off, as justly I have deferved, who hast given Occasion of praising thee Lord, I have finned against thee this Day, grievously, wonderfully, and horribly, O Lord, but turn thy Face from my Sins, and put out all my Misdeeds, though my Misdeeds prevail against me, be merciful to my Sins, for thy Son's Sake, and enter not into Judgment wite thy Servant, for in thy Sight shall no Flesh siving be justified; but for the Time to come, teach me to do the Thing that pleafeth thee, and lead meinto the Way that I shall walk. I am a Stringer upon the Earth, O hide not thy Commandments from me; give me comds, fortable Repose and Sleep this Night, and ne, thereby fit me for the Works and Services to of the following Day. I will lay me down ee, in Peace and take my Reft, for it is thou Lord

Lord only that makeft me dwell in Safety. Have mercy upon me, O Lord, now at the Hour of Death; preserve me, O Lord, while I am walking, and defend me when I am fleeping, that my Soul may continually warch for thee, and both Body and Soul may rest in thy Peace for and and ever. Amen.

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O Lord our heavenly Father, almighty and everliving God, by whose Providence both the Day and the Night are governed, vouchafe we befeech thee, as thou haft this Day preserved us by thy Goodness, so still this Night . shadow us under thy bleffed Wing of thy most mighty Protection, and to cover us with thy heavenly Mercy, that neither the Prince of Darkness may have any power over us, but that we may be armed with thy Defence, thro' Jefus Chrift our Lord. Amen.

Lighten our Darkness, we befeech thee, O Lord, and by thy great Mercy defend us from Perils and Dangers of this Night, for the love of thy only Son our Saviour Jefus

Chrift. Amen.

God the Father bless me, God the Son defend me, God the Holy Ghost preserve me new and ever. Amen.

A Prayer for the King.

Lmighty and everlafting God, Creator and Lord of all Things, give Ear, we befeech

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befeech thee, unto our humble prayers, and multiply thy Bleffings upon thy Servant, our Sovereign Lord King George, whom in all lowly Devotion we commend unto thy high Majesty, that he being strengthened with the Faith of Abraham, endued with the Mildness of Moses, armed with the Magnan mity of Joshua, exalted with the Humility of David, beautified with the Wisdom of Solomon, and replenished with the Goodness of them all; may walk uprightly before thee in the Way of Righteousness, through Jesus Christ our Lord.

A Prayer for a private Family in the Morning.

O Most gracious God, and loving Father, we praise thy Goodness for so mercifully preserving us this present Night, and delivering us from all Dangers both of Soul and Body; for that thou hast granted us so sweet and comfortable Rest, and hast now presently brought us to the Beginning of this Day. Assist us with thy Grace and Holy Spirit, that we may always be diligently exercised in the Duties of our Calling; and grant that in all our Consultations, Words and Works, we may ever have thee present before our Eyes. Amen.

Evening Prayer for a Family. OST gracious God, and loving Father, we do praise thy Goodness, for fo mercifully preferving of us this prefent Day. O Lord, we befeech thee, continue this thy good Pleafure towards us for ever: And here we offer up unto thee our Souls and Bodies, our Lives, and all that we have, in Affurance, that that cannot perish that is committed unto thee; take us into thy Hands, and keep us this Night, that our Bodies may fleep, and our Souls may watch for the Coming of thy Son Christ; that so both our Bodies and Souls may be the more apt, and the better able to ferve thee in that Estate and Calling, wherein thou haft thought good to place us. Amen.

A Prayer to be said at all Times.

E confessand acknowledge, O most merciful Lord, that we are most miserable and wretched Sinners, as well by the original Corruption of our Nature, as by the Course of our evil and naughty Life; we have, and do daily trespass and break thy most holy Laws and Commandments, both in Thought, Word, and Deed. By the Means of this Sin and Corruption of ours, we do continually deserve most just Condemnation, and to be for ever cast out

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of thy Presence; yet such is thy Goodness again towards us, that in Mercy thou wouldeft not suffer us thus, in our Sins, to perish, but hast fent thine own dear Son, Jesus Christ, to take upon him whatsoever is due, to reconcile and make us as one with thee again. In him therefore, and through him, we come unto thee, befeeching thee for his Sake, that we feeling the Grievoufness of our Sins, and groaning under the Burthen of them, may feel the Release and Ease of them, in that, we through thy holy Spirit be affured, and fledfaftly do believe, that Christ hath born the Burthen of them. even for us: Grant, O Lord, that we being affured hereof in our Consciences, may through thy holy Spirit be renewed in the inner Man, to hate, detest, and abhor Sin, and to fludy to live according to thy bleffed Will during our whole Life.

We do not only pray for ourselves, but also for all the whole Church, especially such as be persecuted for thy Word, grant unto them, that whether it be by Death or Life, they may glorify thy Name to their Lives End. Be merciful to this Church of England, Scotland and Ireland, we beseech thee good Lord, and preserve every Part and Member of the same, especially thy Servant, GEORGE, our most gracious King: Grant him all such Gifts as needful

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for fo high a Calling, to the Advancement of thy Glory, and the Benefit of his Common Wealth, to the establishing of a perfect Government of thy Church, to the rooting out of Superflition, and to the governing of his Subjects in Peace and Tranquility. fend him, O Lord, from all Conspiracy, Treasons, Rebellions; and so work in the Hearts of his Subjects, that knowing his Authority doth come from thy heavenly Majesty, they may with dutiful Hearts obey him, in thee and for thee. And here, O Lord, we prostrate ourselves, and yield unto thy divine Majesty, from the very bottom of our Hearts, all possible Praise and, Thanks for thy wonderful Deliverance; give us Grace, good Lord, never to forget this thy great Mercy towards us; preferve she Council and Magistrates of this Realm, that being inlightned by thy holy Spirit, they may defend thy Truth, suppress wickedness, and maintain Equity; behold all thy Paftors, bless their Labours, encrease the Number of them, and confound the Power of Antichrift, and turn the Hearts of the People, that they may be obedient unto thy Truth; behold all those that be afflicted with any kind of Cross, that they may profit by thy Correction in Newnels of Life, through Jesus Christ our Lord, in whose Name, for these Mercies, and whatseever elfe

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else thou knowest to be needful for us, and for the whole Church, we pray unto thee, as he himself hath taught us in his holy

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The Lord make his Face to shine uponus and be merciful unto us, the Lord turn his favourable Countenance upon us, and grant us his Peace. The Grace of our Lord Jesus Christ, and the Love of God the Fether, and the most comfortable Fellowssiip of the holy Spirit be with us, preserve and keep us this Day, or this Night and for evermore. Amen.

A Prayer for a Scholar before be begins his Study.

Wisdom, and Founder of all Learning which hast said, if any Man lack Wisdom, let him ask of thee who givest to all Men liberally, and reproachst no Man, and it shall be given him, I befeech thee, breathe into my Soul the Spirit of Understanding, that I may learn and know those Things which I ought; Polish my Mind, that I may shine bright with divine knowledge: So sanctify all my Studies, Labours, and Endeavours that I may practise only the Study of thee and thy Law. Feed me with the Milk of thy holy Word, that I may grow strong

in setting forth thy Praises; so instruct me, O Lord, that all my Studies be referred to the right End, that I be neither infected with Herefie, nor Partaker of any Sect or Schism. Let me not wilfully lose, nor vainly bestow that precious Date of Time, which gliding away, never returneth again, and being lost or let slip will never be re-gained again; but as I grow up in Years, fo let me grow up in learning; remembring that all is no Time, which is not spent in fome Calling, whereby thou mayest be glorified; let me not be idle then, but feek after the Pearls of true Knowledge; give me Judgment, O Lord, to make the best Choice, Wit and Capacity to conceive, Memory to retain and bear away all fuch good Things as I shall hear or read.

And so bloss me in that I undertake, that all my Travel in the Way of Knowledge, being blessed by thee, I may perpetually reap the Fruit of my labours, and be thankful unto thee for all thy Favours, through Jesus Christ my Saviour and Redeemer. A

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A Prayer for a Child before he goes to School.

O Lord God, who hast promised that the thing the Wonders should be sounded forth by the Tongues of Infants and sucking Babes.

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behold I am a Child, and cannot speak unto thee, or call upon thee as I should, but open thou my Lips, that my Mouth may shew forth thy Praise: So pour into my Lips the Waters of the Well of Life, that I may learn those Things that may lead me unto the Knowledge of thee and thy Law. Hew and square the rough Table of mine Heart, prepare and make it smooth and fit to receive into it the Impressions of thy divine Grace, and Wildom; let me be Wife unto Sobriety, and carry myfelf humbly, lowly, and modefuly towards all Men, with Reverence towards those that have Government over me, and lovely towards those that are my Fellows and Equals. Keep thou me in the Fear of the Rod of thy Displeasure, so shall I be sure to have my Name fet in the Leaves of the Book of Life; thy Commandments are a Lamp, and thy Law is a Light, and reproof of Instructions is the Way of Life. O Let me remember thee my Creator in the Days of my Youth, while the evil Days come not. Teach me, O Lord, how to lead my Life according to the Rule of Godliness. Make me obedient to my Parents, dutiful to my Teachers, proud towards no Man, but rightly affectioned towards all Men. Add unto my length of Days Abundance of Virtues, guide my Feet in thy Ways, direct

rect my Mind, fanctify my Studies, gouern all my Actions, preserve my Body in Health, my Soul from Uncleanness; take from me all Dulness and Incapacity that may hinder my growth in Knowledge, and bring me to life everlasting. Amen.

A Prayer for a Servant or an Apprentice going to his Labour. f

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O Eternal God, who fittest in thy Throne above, and measurest the Earth asit were with a Span, who in the Circle of the World hath appointed fome to be Lords, fome Servants, fome Bond, fome Free, some High, others Low, but hast made us all one in Jesus Chrst. And amongst the Rest of Man, sice thou hast appointed that!, like poor Joseph, should enter into the State of a Servant, fo order my Affections. fo humble my Mind, that with cheerful Willingness, I may perform wharsoever my Master commands me, and that all his Commandments may be agreeable to the ferving of thee. Let me not be alhamed of that Condition of Life wherein thou haft placed me; fend me Understanding to manage my Bufiness aright; make me faithful in all Things, upright towards all Men, circumfpect and diligent in my Calling without repining; firetch out my Sinews, that I may with

with unwearied Limbs accomplish what is appointed me: Give me Courage to begin, Patience to go forward, and Ability to finish, all my Labours: Keep me from evil Company, that would entice me to fpend my Money, or mispend my Time wastefully: Let me not embezzie any Thing committed to my Cuftody, or have Society with fuch as are Enemies to my Mafter's House; cleanse my Heart from all Falshood, Swearing and Curfing, Lying, Abuse of thy facred Name, and from all foul, loofe, and unreverent Language; give me Grace to fanctify thy Sabbath, a Defire to hear thy Words, and meditate thereon: Take Sloth from my Fingers. and Drowfine's from the Lics of mine Eyes, whether I sleep early, or lie down late, let me cheerfully proceed in my Office or Service; so shall the Glass of my Years be run out in Pleasure, and I in the End shall be made free of that City of thine, the new Jerusalem; into whose fellowship I befeech thee to infranchise and enroll me; and that after I have faithfully laboured fix Days of my Life, here upon Earth, I may upon the Seventh rest in thy everlasting Sabbath., Amen.

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A Prayer for a Maid Servant.

E T thine Hand-maid, I pray thee, 0 Lord, speak in thine Audience, and hearken unto her when the calleth upon thee; despise not her Lowliness and low Estate when she seeketh unto thee, but open thine Ears to the hearty Defires of thy poor Servant; though I know not how to ask aright, yet teach me the Knowledge of thee, and how to beg those Things that are requifite for me: Though in the Work of the Creation thou ordainest Woman to be a weaker Vessel, both in the Labours of the Body and Endeavours of the Mind, yet strengthen me, O God, with thy Assistance, that I may perform the Labour whereunto I am called, with Facility and Comfort: Enlighten my Soul with thy divine Inspiration, that I may see and do those Things that appertain unto Godlines; let me keep my honest Reputation in the Eye of the World, knowing that a good Name is better than precious Ointment; but especially in thy Sight let me be pure, · honest, and undefiled, so shall I not be ashamed in the great Day of mine Account; give me chafte and religious Thoughts; let not the wonton Pleasures of the Fiesh drown in me the heavenly Treasures of thy Spirit; defend n

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defend me from Sin, Satan, and the Poison of evil Tongues; make me faithful and trufty, wife and wary in the ordering of fuch Goods as are committed to my Cuftody by my Master and Mistress, Father or Mother. Give me Health of Body, Quietness of Mind, Gentleness towards every Body: Put out of my Heart the Stings of Envy, give me the Spirit of Contentation. Though I have not Wealth and Dowry, as others in this World have, yet let me rejoyce in that State wherein thou hast placed me; lend me thy directing Hand, that the Labours which the Day I am to undertake may prosper; grant me Grace to love, honour, and serve thee in Holiness and Righteousness all my Days, that I may glorify thee in this World, and be glorified of thee in the World to come, through Jefus Christ my only I ord and Saviour. Amen.

A Thanksgiving for one recovered from Sickness.

O Lord God of my Health and Salvation who hast known my Soulin Trouble, and diest make my Bed in my painful and dangerous Sickness, and hath now raised me out of it to stand before thee; I offer unto thee the Calves of my Lips, and the Sa-

Sacrafice of my Body and Soul, which thou first gavest, and now hast restored noto me. Because I employed not the Faculties of my Soul, and Members of my Body as I should have done, thou bereavest me of the Strength and Vigour, and Use of them for a Season; but now, because thy Compassion fails not, thou haft returned them to me again, wherefore I confecrate and devout them perpetually to thy Service; no longer defiring the Use of them, than they may be Servants unto me of Righteousness unto Holiness. What I vowed in my Sickness, by thy Help, I will carefully perform in my Health; as I am in the State of my Body, 10 by the Power of thy renewing Grace, I will become in the State of my Soul, a new Man. My broken Heart which thou haft healed, shall now entirely love thee; my feeble Knees, and loofe Bones which thou haft fettled, shall Day and Night bow to thee; my enthralled Members, which thou haft fet free, shall chearfully ferve thee, my weak Hands, which thou haft ftrengthned, shall continu My be lifted up unto thee my tied Tongue which thou haft loofened, shall unfold thy Mercies; my deaf Ears which thou haft opened, shall hear thy Voice; my harsh, hoars, and faint Voice, which thou haft cleared, shall fing aloud of Mercy and Juggment; for in thy former Mer-

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Mercies thou forgottest not Judgment, to make me know mine Evil, and in this latter Judgment thou rememberest Mercy to make me know thy Goodness: By thy Judgment thou hast taught me to know myself, and by thy Mercies to know thee: Before I was troubled I went wrong, but now, fince thou haft fet me right, I will run the Way of thy Commandments: I will perpetually renew and refresh the Memory of this fingular Benefit, whereby thou hast renewed and restored me, and by the Smart of my Pain, made me to understand Wisdom secretly. Thy Rod and Staff, as they have comforted and supported me, fo they have beat many profitable Instructions into me. · By thy Scourge, which pierceth the Flesh, and entereth into the Heart and Bowels, I learn that thou requirest Truth in the inward Parts, and fearchest the Reins and the Heart. By thy Rod, which at once striketh all the Parts of my Body, though it fall heaviest upon one Particular, I learn that though Sin reigneth and rageth in one Kind more than another, yet that my Soul is diseased, the whole Head is fick, and the whole Heart is faint, my Griefs were many, because my Sins were multiplied; my Pain is increased, because my Sin is aggravated: My Wounds did flink

stink and were corrupt through my Foolishness, the insufferable Anguish whereof, as it gave me a quick Touch of my Sin, fo also a lively Sense of the Benefit of Health. By my confining to my Chamber, thou taughtest me what is the Benefit of my Liberty; by the Weakness of my Limbs, what is the Benefit of Strength; by my Want of Appetite, what the Benefit of a Stomach is; by the missing of my Friends, what the Benefit of Society is; by my continual Watching, what the Benefit of Rest and Repose is; by the Deadness and Stupidity of all my Parts, what the Benefit of Chearfulness is. Alas! what is a Crown befet with Rubies to a Man who hath a Carbuncle in his Head? What is a Chain of Pearls, to one that hath a Quinfey in his Neck? Or a Collar of S'S, to him that hath an Imposthume on his Breust? Or a Diamond Ring to him that hath the Gout in his Finger? Or a golden Garter to him that hath the Cramp in his Leg? What are melodious Songs to the Deaf, beauteous Pictures to a blind Man, dainty Dishes to him that hath lost his Taste? What are large Revenues to him that possesseth nothing but his Bed? What are they all to him that is tormented in his Body with the Pangs of Death,

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or troubled in Mind with the Horrors of Hell? I confess unto thee, O Lord, that in my Health I often have read in the Scriptures, and heard this Note from the sweet Singers of Israel, that worldly Delights and Comforts are vain, and much like Flags and Bulrushes, which Men in Danger of drowning catch at to bear them up, but they fink down under Water with them. I cannot deny but the golden Bells of Aaron in thy Sanctuary, have oftenrung this Lesson in my Ears, that the true Heart's Ease groweth only in thy Paradise; that the Contents of the large Volume of this World is nothing but Vanity, that one little Fit of an Ague can disposses the happiest Man alive of temporal Felicity; yet till I learned by that which I fuffered, till thy Rod had imprinted it even in my Flesh, I never deeply thought of it, nor so throughly affented thereunto; but I held the World, though not in Admiration, yet in too great Esteem; I secretly repined at the Wealth of the Covetous, and Honour of the Ambitious, and Pleafure of the Voluptuous, and accounted the Lives of the Saints miserable, in Comparison of them, so foolish was I and ignorant, and even as it were a Beaft before thee; but in this School of my Sickness

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I have perfectly gotten by Heart that which I did but slubber over before, and learned by Rote; all earthly Delights I began to distaste, and to entertain Death in my most ferious Thoughts. O Death! how bitter is thy Remembrance in the Pride of Health? O Life! how bitter is thy Remembrance in the Misery of Sickness? Verily, I had utterly fainted under my Cross, and my Soul had been put to Silence: But everlasting Thanks be unto thee, who gavest me the Victory over all Temptations, and by thy Holy Spirit didft call to my Mind all those sweet Promises of thy Gospel, whereby I received Comfort and recovered Strength; and now I am affured, and more than ever before perfuaded, that neither Height, nor Depth, nor Principalities, nor Powers, nor Pain, nor Pleafure, nor Sickness, nor Health, nor Life, nor Death, nor Things present, nor Things to come, shall ever be able to seperate me from thy Love in Christ Jesus.

The Seaman's Prayer.

O God, the great Creator of Heaven and Earth, thou dost whatsoever thou pleasest in the Sea, and all deep Places Places; I, the unworthiest of all thy Servants, am at this Time called upon to behold the Wonders in the Deep, and to perform my Duty in great Waters; guide me, I beseech thee, in all Times, and in all Places; be thou our skilful Pilot, to steer and protect us from all Dangers, and rebuke the Wind and the Seas, when they molest us; preserve our Vessels from being rent by the loud Cracks of Thander, or from being burnt by Lightning, or any other Accident; keep us and save us from tempestuous Weather, from bitter Frosts, Hail, Ice, Snow, or Whirlwinds, and from Captivity and Slavery.

Teach me, O God, to remember thee my Creator in the Days of my Youth, to continually think upon thee, and to praise thy Name for all thy Mercies; bless all our Friends, I beseech thee, that are on Land, and let their Prayers for us be acceptable in thy Sight, and grant that our now meeting together may be for the better, and not for the worse, even to the praising and magnifying of thy holy Name, and Salvation of our own Souls in the great Day of the Lord Jesus; to whom with thee, and thy blessed Spirit, be ascribed all Honour, Power, and Glory, Adoration and Subjection, now and for evermore. Amen. Graces

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GRACES before and after Meat.

Grace before Meat.

Lord, thou art the God of all our Mercies, and to thee alone belongs the Power of Bleffings; blefs I befeech thee, thefe thy good Creatures which thou hast now prepared for me, to the strengthening and nourishing of my weak and frail Body, and give me Grace to improve that Strength to thy Glory, through Jesus Christ. Amen.

Grace after Meat.

() Lord, thou art good, and thou doest good, with the Opening of thine Hand thou satisfiest the Desires of every living Creature; I bless thy Name, that thou hast comfortably refreshed my Body at this Time with thy good Creatures; help me to shew forth the Thankfulness of mine Heart in the Fruitfulness of my Life to thy Glory, through Jesus Christ. Amen.

Grace before Meat.

OOD Lord bless these and all other I thy good Creatures, which thy divine Providence doth bestow upon us, and give us Hearts to be truly thankful for the same, through Jesus Christ our Lord. Amen.

Grace after Meat.

HE God of all Glory and Power, who bath created and redeemed us, and at this this Cre ed n

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this Time plentifully fed us with these thy good Creatures, thy boly Name be blessed and praised now and for evermore. Amen.

Grace before Meat.

O Blessed Lord, we heseech thee to pardon our Sins, and to bless this Food which it hath pleased thee to bestow upon us, that we may be thereby nourished, and be made able to serve thee, through Jesus Christ our Lord. Amen.

Grace after Meat.

OST merciful God, we give thee bumble and hearty Thanks for thymanifold Blessings hestowed on us, and upon all Mankind: Give us Grace we beseech thee to be continually thankful through Jesus Christ our Lord. Amen.

Grace before Meat.

O Gracious God! in whom is all Fulness, bless these Creatures unto us, and give us Grace to use them soberly, and purely, according to thy holy Will, through the Merits of Jesus Christ our Lord. Amen.

Grace after Meat.

E return thee Thanks, most merciful Father, for the supplying of us at his Time with Food for our Bodies: Supply is now and ever with Spiritual Food for our souls, that we may be fit for thy heavenly singdom, through Jesus Christ our Lord. men. Grace

Grace before Meat.

Cood Lord, forgive us our Sins which make us unworthy of all thy Mercies; bless those thy Creatures to the Use of our Bodies, and bless our Bodies to the Use of orr Souls, and bless both Bodies and Souls to thy Service, through Jesus Christ our Lord. Amen.

Grace after Meat

I HOU, our God, which hast created us by thy Power, preserved us by thy Providence, and redeemed us by thy Blood, and at this Time hath plentifully fed us, thy holy Name be blessed and praised now and fer evermore. Amen.

Grace before Meat.

O LORD, give us Grace to use these thy good Creatures, which thou at this Time bast provided for us, to thy Glory, and to the Good and Welfare of our Souls and Bodies, through our Lord and Saviour Jesus Christ. Amen.

Grace after Meat.

A L L Honour, Praise, and Glory be given en unto thee, O Lord, for satisfying our Bodies at this Time with thy good Creatures; we beseech thee likewise to fatisfy our Souls with thy Goodness through Christ our Lord.

Amen.

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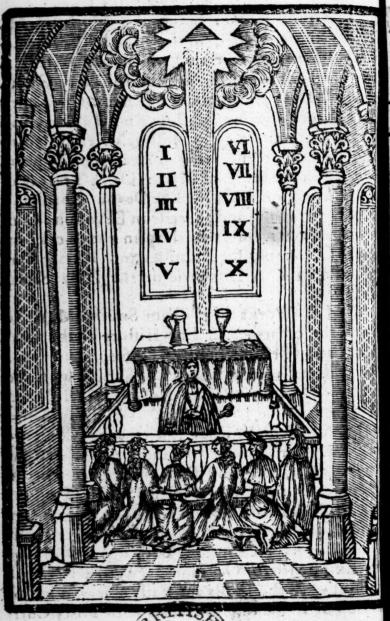
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Let a Man examine himself, and so let him Eat

TREATISE

OFTHE

Holy Sacrament

OFTHE

LORD's SUPPER.

WITH

Persuasions and Encouragements to the Receiving thereof; and Directions how todo it worthily.

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Christian Reader.

TT may, perhaps, seem needless, that when I there are already to many good Books extant upon this Subject. I should go about to the increase the Number, by adding one more: But, at as when a Huse is on Fire, every one is permitted to bring in his Bucket towards the quenching of the Flame; so, when there is so general a Neglect in coming to the Table of the Lord, notwithstanding a'l the se Persuasions that have been already Published h to nvite Men and Wmen thither. I was willing to contribute my Mite, that so the too visible Neglect thereof in Many, might not lie at my Door. But b sides, having been importun'd by several of these to wh m my Ministry a.d other tooks written by me had, through the B'effing of God, been made Useful, to write I mething upon this Subject, I did in not know but that the divine Goognes, who is had flirr'd them up to be importunate with me Jupon this Account, might, by vouchsafing his Special A 3

To the READER.

special Bleffing thereto, make it more effectual to persuade them to lay aside their Prejudices, prov together with their Fears and Doubts, than tion these more Worthy and Elaborate Treatises that both have been written by others: Fr Sometimes it of 1 peases the Divine Maj Ity to make use of weather means to bring the greatest Works to pass; that fing the Excellency of the Power may be known to beg mak God; that so no Flesh might glory in his Presence and that the Instrument be is pleased to make use of may ascribe nothing to themselves, but with the Church, in the Words of the Pfa mist, say, Not unto us, not unto us, O Lord, but unto thy Name, be the Glory : For the Persuafi no the Soul, cometh neither from him that willet nor from him that runneth, but from God tha Beweth Mercy.

In this Trea ise, I have first endeavoured to convince Persons of their Sin, in Neglecting to come to the Table of the Lord; and then laid d wn some Motives to encourage them thereunto and added sme Directions for the help of young Communicants, whereby they may receive it Worthily, and be enabled to discern the Lord Body; and feeding thereon by Faith, be nourished to eternal Life.

To the READER.

And for the sake of those who are not better es, provided, I have also here set down such Meditations, P. ayers and Ejuculatins as may be suitable but both Before, At, and Atter so Soleusn a Pat in of Divine Worship. And that the Father of our ed Lord Jesus Christ may follow it with his Bleston fing, and make it of Advantage to all that shall es, make use thereof, is the Earnest Prayer of,

Christian Reader,

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thy Soul's Friend,

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The whole is composed in Two, Three, and for the Four Musical Parts, according to the most at fatall thentick Rules, for Voice or Organ. By Wildiffice liam Tanfur, of Ewell, [near Epsom] in the there County of Surry.

Thro' all the changing Scenes of Life, in Trouble done

The Praises of my God shall still my Heart and made (Tangue employ

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TREATISE

OF THE

Holy Sacrament

OF THE

LORD'S SUPPER.

I. Of the Necessity of Coming to the Lord's Table, and of the Sin and Danger of neglecting to do it.

Here is nothing that renders the Condition of Man in his lapfed State, more deplorable, than his Aversion to all those Methods, which infinite Wisdom and Goodness has found out, and discovered for the restoring of him: This shews indeed how stally he is depraved in all his Faculties, and how difficult a Thing Redemption is; in which there is not only Satisfaction to be made to Divine Justice, for his Sin which was effectually done by that great Sacrifice or Offering which the blessed Jesus, through the eternal Spirit, made of himself upon the Cross, (of which the Holy

A Treatise of the Sacrament

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Holy Supper we are to treat of is a Commemoration) but there must be also an Overcoming the of the Power of Sin in the Heart of the Sinner before he will be willing to accept of this purchased Salvation; for as Man is in his natural Condition, his Soul is become one of the Strongholds of Satan, wherein he keeps Garrison, to op pose all the Endeavours of the Prince of Life to recover him to himself, and thereby make wretched Man a Fighter against himself, and the Oppoler of his own Happiness: All his Faculties being so many Auxiliaries of Satan, who by this Means keeps the House of Man's Soul in quier that is, betrays it by a dead Security and Senfeless of its own Misery, to everlasting Ruin; or at least wou'd do so, did not the Blessed and Vi Aorious Jesus, who blasted the great Enemy of Mankind on the Cross, and there openly tri umph'd over all those hellish Principalities and Powers of Darkness, leading Captivity Captive; and through his Death, destroying him that had he the Power of Death, that is, the Devil; did no opo he, I say, come and bind the strong Man armed to e and so disposses and cast him out, cleansing the que worse than Augean Stable of the Soul, and can which the filthy Lusts, that had so long in can habited therein, to make Way for the Reception is of that Grace and Life which he brings along the with him. And yet the Devil has been that the shamefully foil'd, and through Divine Grace Corn turned out of his usurped Possession of the Sou neve of Man, he is indefatigable in his Attempt tour ruin him; his Overthrow causing him to redou to the ble both his Rage and Diligence; for he is continually going about, like a roaring Lion, sceking at I whom

whom he may devour; and where he finds any off their Watch, to be sure he does them a Mischief; assaulting them with some or other of his fiery darts, exciting in them, and stirring up those Lusts, that are of tatal Consequence to the Souls of Men.

Now to prevent thele Atlauits of Calant, our keep the Soul upon its constant Watch, our blessed Lord, among other Methods of his Grace blessed Lord, among the instituted this of his for our Preservation, has instituted this of his last Supper for one; the natural Tendency and chief End of which is to show forth the Death of our dear Redeemer; and surely we cannot remember his Death, but we must remember what he died for, as well as for whom; and if we remember that our blessed Lord died tor our Sins; how shall we that profess our selves his Followers, and hope to reap the Benefit of his dying for Sin, live any longer therein? And this must certainly put us noon our Watch, in which our Security he seeks our Ruin, but knows, while we are no open our Watch, he has no Opportunity opon our Watch, he has no Opportunity need to enect it: He knows also that while we frethat quently partake of this sacred Viaticum, by calculated which we shew forth the Death of our Lord, we in cannot but be upon our Watch; therefore it is one of his principal Endeavours to keep us from the Lord's Table. But certainly were it not for the Relieks of the Fall, and those Remainders corruption that still lodge within us, we should never thus take part with Satan, and Sin against our own Souls as we do, by neglecting to come to this holy Banquet, whether our blessed Lord himself invites us to come, making us a Feast of kind a Things, and of Wine on the Lees well refined:

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and gives us a hearty Welcome, saying, Eat, Friends! drink; yea, drink abundently, O Beloved, in bi

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And is it not now an amazing thing that one that Professes himself a Follower and Disciple of Jesus, shall stand in need of Perswasions to accept of the gracious Invitations that our Lord has ing made; or be shew'd the Necessity of his so doing; And yet every Day's Experience abundantly shews that it is so: And that instead of coming with that Alacrity and Chearfulness, which at our coming to so spiritual Repast, might reasonably be expected from us, we are with Difficulty perswaded to go to it at all. So that Perswasives to fir us up to attend this Duty, are fo far from being needless, that they are highly necessary,

I shall therefore in the first Place endeavour to perswade my Reader of the Necflity he lies under of coming to the Table of the Lord : And that,

First, Because our Lord has commanded it, and this alone sufficiently shews the Necessity thereof to all thar profess to be the Disciples of Jesus For he that does not think that there is a Necelfity of obeying his Commands, cannot furely pretend to be the Disciple; no nor, his Friend neither; for that depends also upon our keeping his fiven Commandments, as our Lord himself testifies be had John 15. 14. Ye are my Friends, if ye do what sowe has I command ye: We would all of us pretend to love that God & but without our keeping of his command. ments, our Pretences are but in vain; for, fay hen our Lord in the 14th Chapter, Verse 21. He that hath my Commandments, and keepeth them, he it is that loveth me. And he should be them, he it is that loveth me. that loveth me: And he that lay in the Bosom of cuses, Christ, and best understood his Mind, has told positi

as, that he that keepeth his Commandments, dwelleth in him, and he in him. So then, if we would approve our selves to be the Friends of Christ, to love him, and to dwell in his Love, and have his Love dwell in us, there is a Necessity of keeping his Commandments: Now that our coming to his Table is that which we are commanded is evident from our Lord's Words, Do this in remembrance of me. This command is so plain and membrance of me. This command is so plain and positive, that I see not what can be objected against it. For least there should be any room for shifting and excuses, this Command is so laid down, that it respects both the Officers and Ministers of the Church, and the People that are under their Charge and Care: To the Ministers, he speaks, that they might prepare his spiritual Banquet, and get all Things ready; and to the People, that they might come to partake thereof. For first, he requires his Disciples to do it in Remembrance of him; that is, to do what he did n like manner as they had seen him do, and what was it that our Lord did? why, he took the Bread, and gave Thanks, and brake it, and gave it to them, faying, This is my Body which is liven for you; this do in Remembrance of me: As if he had faid, Do ye take this, Break give Thanks, break it, and give it to all my Family, i.e. to all that shall believe on my Name through your Word, and be Members of my Family hereafter.

Now if the Disciples were bound to give it,
then every Member of Christ's Family, that is, every true Christian, was no doubt bound to receive it. But as I said before to prevent any Expositively commanded; as the Apostle Paul affures

us, I Cor. II. 24. telling us, That when our Lord T bad given Thanks, be break the Bread and faid, Take whi Eat, this my Body which is broken for you, Do this in rime Remembrance of me. And here we must note, that Lore the Words, Do this, do in this place immediate fat of ly refer to the Words Take, Eat, and fo concern Paff every Christian; and not as in the Gospel of yet St. Luke, where the same Words, i.e. Do this, do the not refer to Take, Eat, for those Words are o- Rela mitted by St. Luke, but to Taking Bread, giving ther Thanks, breaking it, and giving it to them. So that out in St. Luke's Gospel, Christ by saying, Do this, his commands his Apostles, and Ministers of the How Gospel, to take the Bread, give Thanks, break it, and administer it to the Church, and in that of the Corinthians, The Church are commanded to Take and Eat; that is, to receive that which is so given them. In the First, by Do this is meant, Taking Bread, Giving Thanks, Breaking it, and Giving it; and this concerns only the Ministers of the Gospel; none can or must do this but they: In the last, by Do this, is meant Taking Grand Eating, and this concerns every Christian is and Eating. and Eating; and this concerns every Christian; appeared this is to be done through all Succession of and Time, even until the second Coming of out ed Lord. This evidently appears from what Sr. Pank amo writes to the Corinthians, where after having laid the facred Institution before them, he at last tells about them, That by celebrating thereof, they must show firm

Now to make the Necessity we have of coming from to the Lord's Table, more evidently to appear, for si give me leave to add two or three Considerations more, touching the Weight of this Com- Institute.

mand.

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This Command to come to the Lord's Table, which is included in those Words, Do this in remembrance of me, was first given by our bleffed Lord only to the eleven Apostles: For the Judas fat down with them at the Celebration of the Passover, and dipped with our Lord in the Dish, yet I am not satisfied that he was with them in the Institution of this holy Supper, for by that Relation which St. Matthew makes of it, it rather seems to me that it was after Judas was gone out upon the Devil's Errand, in order to betray his Lord and Master, that Jesus took Bread, &c. However, it was given as its first Institution at his last Supper; and yet to shew the universal Obligation that was laid by the Command of Obligation that was laid by the Command of Christ upon all Christians, our blessed Lord delivered it himself unto St. Paul, when by his miraculous Conversion he was added to the Number of the Apostles, St. Paul being a chosen Vessel of Jesus Christ, whom he called by his Grace in so extraordinary a manner, and having appointed him to be an Apostle to the Gentiles, and to preach to the Heathen World, he revealed his whole Mind and Will unto him; and among other Things gave this Commandment also to him, and gave him particular Instructions about it; it was not enough to have St. Paul instructed therein by the rest of the Apostles, that had received it from the Lord; but he had it from the Lord himself in a particular manner; for so he himself testisses in his sirst Epistle to the Corinthians; where giving them Account of the Corinthians; where giving them Account of the "Institution of this holy Sacrament, he tells them, 2 Cor. 11. 23. I have received of the Lord that which alfo

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also I delivered to you, That the Lord Jesus, the Night in which he was betrayed took Bread, &c. And if it had not been to be a standing Ordinance in the Church, can we think that the Lord Jesus would have communicated it himself unto St. Paul that he might deliver it to those Gentiles to whom he was sant to Preach, when they were converted to Christianity by his Ministry?

2. But that which further ought to recommend the keeping of this Command to us, is, that it was the very last Command that our Lord lest us: When he was just going out of the World, and taking his Farewel of his Disciples, who he was to fee no more till after his Refurrection then it was he gave them this Command, and left this Charge with them, That they should do as they had feen him do, and thereby remember his Death : This was the last Legacy of our dying Lord, who was then going to shed his Blood for us: And furely such a Legacy left by such a lord deserves our Notice, and lays a greater Obligation upon us to observe it: And methinks when I read over those dying Expressions of our deareft Lord, I hear our Saviour thus discoursing to his Disciples.

"This is the last Supper you are like to eat with me in this World, for I will not hence forth drink of this Fruit of the Vine, untill! drink it new with you in the Kingdom of God. But tho' I shall no more feast with you myself till we come together in Heaven, yet I would have you meet often with one another, and Feast often upon my broken Body, and my Blood shed for you, according to what you have

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" you have now feen me take Bread, give Thanks, brake it, and give it to you, so do you in like manner. This is my Will and Testament " and the last Injunction that I lay upon you : If " therefore you have any Respect to the last " Command of me your dying Lord and Savi-" our, if you love me, and defire to abide in my " Love, and to bear me in Mind when I am " gone from you, do not forget these my last "Words, but Do this in remembrance of me," And furely he that will not by this be perswaded that there lies a Necessity upon him of being found in the Practice of this Duty, is unworthy

of the Name of a Disciple of Jesus.

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3. But if any should say, This was but a temporary Command, like those given to Moses, and by him to the Children of I/rael, and so was to cease with the Apostles, they will find rhemselves therein exceedingly mistaken, if they will but consider the fore quoted Place of the Apostle Paul to the Corintbians, who is express that we are not only to be found in the Practice of this Duty but that we are hereby to shew forth the Lord's Death until he come. By which it appears that this Command of our Lord lays a perpetual Obligation upon us, and is to continue until Christ, who appeared to put away Sin by the Sacrifice of him, felf, (which in this Sacrament we commemorate) shall appear the second time without Sin unto Salvation. And therefore how those that live in the Neglect of this Duty can excuse themselves from an apparent Breach of this Command, I know not, And if it be a Sin to live in an apparent Breach of this Command of our Saviour, there is a Necessity of being found in the Practice of it. But, B 5

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Secondly, There is a Necessity of coming to the Table of our Lord, because hereby we emphatically shew our Love and Affection to our dear Redeemer, and give the greatest Instance of our Obedience to him: By this, Our Love and our Obedience are put upon the Test: For the Injunction of our Lord being the great Reason of our Duty, our living in a Conformity thereto and in the Practice thereof, does evidently testifie our Obedience to him. And certainly the more pure, and simple, and abstracted from all secular Interests our Obedience is, the more it is accepted: There is fomething in Nature to draw us to the Performance of our Dutics, or to shew us the Reason of our doing them; we see well enough that there is great Reason why we should be just, merciful, temperate, sober, chaste, er. But as to this Duty to which I am perswading, there is no other Ground for our Obedience, but his Divine Command, who was bid us do it in Remembrance of him; and therefore our being found in the Practice thereof, is fo much the greater Argument of our Love and Obedience.

Thirdly, Another Reason of the Necessity that lies upon us to be found in the constant Practice of this Duty is, That otherwise we cannot be Followers of them, who through Faith and Patience have gone this Way before us, and have thereby inherited the Promises: I mean we cannot otherwise follow the Example of the Primitive Christians, whom we frequently sind in the Practice of the Duty; and whose Practice ought to be our Pattern: For certain those who were taught by the Apostles, who were both guided by

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an infallible Spirit, and received from the Lord. what they delivered the Churches, certainly knew what was the Mind of Christ: And if they looked upon themselves as concern'd to be found in the constant Practice of this Duty, how can we think ourselves to be excused, since this Duty was to be performed till the fecond Coming of our Lord, for so the Apostle Paul affures us, as I have a ready shew'd. Now that the Primitive Christians were frequently found in the Practise hereof, both Scripture and Antiquity wirnesses: Let us hear what Account St. Luke gives us hereof in the Acts of the Apostle, Chap. 2. Verle 46. They continued daily with one accord in the Temple, and breaking Bread, at home did they eat their Meat with gladness and fingleness of Heart: Now by this it appears, that they did as constantly do this as they publickly meet together to pray or hear, and as oft as they did eat and drink together, in Token of their Love and Friendship, both which they did very frequently, as that Phrase, They continue daily, intimates. And when sometimes the Christians met together, to rejoyce in God's Goodness, and made a Feast, inviting thereto the Poor and Indigent, as our Lord had commanded them, which Feasts were called Love-Feafts, at these Feafts they forgot not to celebrate this Divine Institution; which they took to be the most exact Imitation of Christ our Lord, who after the Eating of the Passover, or Paschal Lamb, instituted this last Supper of his, as a Commemoration of his own Death: And therefore it is said in the 42d Verse of the fere-named second of the Alls, they continued stedfastly, not only in the Aposiles Dostrine and Fellowship; that

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is, holding the Principles of the Christian Faith. and Doctrine, and walking in Communion with the Apostles; but also in Breaking of Bread and Prayer, that is, in the Participation and Use of all the Ordinances of Christ; and there being faid to continue in the use of these Things stedfast. by, shewe us both their frequently therein, and

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But tho' they did this frequently on the Weekdays in the Primitive Times, yet the Lord's Day was the principal Time of the Celebration thereof, as evident from the 29th of the Alls and the 7th Verse, where it is said, That upon the First Day of the Week, when the Disciple came together to break Bread, Paul preached unto them, &c. This is also intimated from these Words of the Apostle the Corinehians, I Cor. 11. 20. Which in our Translation are, When ye come together therefore into one place, this is not to eat the Lord's Supper; but according to the Syriack Translation, it runs thus When ye meet together, ye do not eat and drink as be comes the Day of the Lord: And what fitter Seafon can there be for the celebrating of the Lord's Supper than the Lord's Day? That this was meant by the Set-Day which Pleny speaks of, who was 2 Heathen, is very likely : For he faith, They (that is, the Primitive Christians) were wont to assemble before it was Light, to sing a Song of Praise together to Christas God; and to bind themselves by a Sacrament, not to any Wickedness, but that they would not commit & Theft, nor Robberies, nor Adultery, nor break their Words, nor deny any Thing that was depofired with them in fine, when it was demanded : And this being done, adds the Auther, their Coftom was we soed part, and to meet again, but to partake of a com-100m

mon but innocent Meal. And other Author's tell us, That they remember'd the Lord by breaking of Bread twice in a Day; that is, both Morning and Evening. And this sufficiently shews what great Affection the Primitive Christians had to this Duty, and in what high Account it was amongst them; fince in all their Assemblies, it was one part of their Service. And if we would be Followers of the Primitive Christians, who lived in the first Ages of Christianity, who so undoubtedly best knew the Mind of Christ, and the Doctrine preach'd by the holy Apostles, there is a Necessity for us to be bound in the frequent Practise of this

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Fourthly, The great Benefits acrewing to believing Receivers by the Participation of his Ordinance, is certainly that which shews the Necesfity that lies upon us to be found in the Practice thereof, to the End of our Lives : For we cannot expect the Benefit that arifes by it, unless we are found in the Practice of it; Priviledge and Duty before so inseparably annexed, that there is no obtaining one, without being found in the other. Now that this Confideration may be more prevalent, I will here set down some of the principal Benefits that we receive, by a frequent Participation of this Solemn Ordinance, which will be also so many Incouragements to us thereunto.

First then, Hereby we come to have a renewed Sense of divine Love; which is in nothing so apparent as in the Death of Christ; For God commendeth his Love towards us, in that, while we were Sinners, Christ died for us, Rom. 5. 8. And

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'tis in this holy Institution we have the clearest fight thereof: For here we see his precious Blood poured out for as, one Drop whereof was able to Redeem a World: And he that comes to view it here, cannot but at the same time say, Behold how he loved us! O tafte, and fee how gracious the Lord is! A real Apprehension of this Love of Jesus to the Soul, cannot but carry with it an unspeakable Toy to the Behoider; who from hence is made to conclude that the Father fent him. because he loved-us, as he loved him, John 17. 25. And what is our refusing to come to his Feast, less then the flighting of that Love which has provided it? For whatever we may Fancy to our felves, our refusing to come to the Table of the Lord, is no other then a despising of God and his Love, and that we think it not worthy of our Acceptance; because we think it not worthy of our Meditation: And therefore how can we think to obtain a Sense of this divine Love in our Souls, when we refuse to admit it into our thoughts, or make it the Subject of our Meditation? I do not wonder, my Friends, to fee those perplex'd with Fears and Doubts about their Interest in Christ, and the Love and Favour of God, and the Refult to final State, when they shall go out of this World of Time, into the boundless Ocean of Eternity, whilst they keep at a distance from the Lord's Table, where they might receive the greatest Evidence that can be given of that divine Love that passeth all Understanding : For here the holy Soul comes to make a particular Application of the Love of God to itself, and to say, Now I am sure the Lord Jesus loves me, fince he

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has dyed for me. And therefore those that refuse, or even neglect to come to the Table of the Lord, they refuse their own Mercies, and deprive themselves of that sensible Evidence of divine Love, which is far more worth than the whole World.

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Secondly, Hereby we come to Sin in its proper Co'ours, and thereby to have an irreconcileable hatred against it, an abborrence of it : And how great a Mercy this is, only those can tell, who have been beguiled by the Pleasures thereof, and had followed them to their eternal Ruin, had not the powerful Hand of divine Grace rescu'd them, and pluck'd them as a Fire-brand out of the Burning: What would fuch a Soul give to be delive'd from the Love of Sin, and to have is Hearts fet more against it, that it might be out of Darger of being drawn away again by the Wiles thereof! Now the way to be kept from the love of Sin, is to behold the Deformity and Turpitude thereof in this Ordinance: For who is there that hath the least Spark of Love to Jesus, that can behold Sin without the greatest Abhorrence, when they shall see in this Ordinance that it was Sin that crucify'd our dearest Lord; that nail'd him to the Cross; that gave him that bitter Draught of Vinegar and Gall; and caused him to drink that far more bitter Cup filled with the Wrath of his incensed Father, and which made him cry out upon the Cross, My God, My God, Why haft thou for saken me? This was indeed the Sting of all his Sufferings, this was that Wine-press that he trod alone: And though our Lord was God's eternally begotten Son, who always did the Things that

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pleased him; yea, and with whom the Father was well pleased too; that Son of his that knew no Sin : yet taking on himself to Answer for the Sin of Man, by Imputation he became a Sinner : and whilst the God of Purity and Holiness beheld him thus, he let forth all the Flood gates of his Wrath upon him; such Wrath as would have crushed all Men and Angels to the lowest Hell: fuch Wrath as none but he, who was supported by his eternal Deity could bear; and which put even him in such an Agony, before he felt the Anguish of the Cross, that the sweet Drops of Blood; and when his precious tender Body was lifted upon the Crofs, and those bleffed Hands of his, which he so often stretched forth to ob-Ainate rebellious Sinners, inviting them to come to him that he might give them Rest, when those bleffed Hands, I say, had all their tender Nerves and Sinews prest and torn, by driving those Nails through them, by which he was made fast to the accursed Tree; and when besides, those precious Feet of his, with which he had continually gone up and down all his whole time on Earth, a doing good; when thefe, I fay, where in like manner made fast by Nails drove through 'em; and there by all those many Veins, and Nerves, and Sinews which have the quickeft Sense of Pain, mangled and torn, and when his everlasting Head, which had before all Time been circled with the Rays of everlasting Glory, received at orce a thousand Wounds, by thrusting a Mock Crown of sharp and pricking Thorns of hi thereon, by which his precious Blood dropped firmi down thorow a thousand several Rivulets; yet Puni for

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for all this he opened not his Mouth; nor do we hear him crying out, O my afflitted wounded Head ! Or, O my scourged and mangled Back! Or, O my torn and mangled Hands and Feet. Not all these Pains, altho' fo sharp and pungent, could draw the least Groan from him : 'Twas the Demerit due to Sin, and the Withdrawing of his Father's pleased Countenance, that made him cry out in the Anguish of his Soul, My God, My God, why hast thou for faken me ?

Now who can fee all this, (which in this Ordinance is lively represented to us) and yet love and live in Sin: Who can behold a suffering God, and not be fill'd with Indignation at Sin, the

only curled and procuring Cause thereof.

And this Indignation and Hatred of Sin is yet further heighten'd, when the Soul shall consider, that the Sins that have thus crucify'd its Savour were its own: It was (fays the devout Communicant) for my Offences, that my Saviour was thus delivered up; it was my Sin among the rest that crucify'd this Son of God, and put him to an open shame. And, says the Soul, since 'twas Sin that persecuted, mock'd, and scourg'd him, that pierc'd his Sides, and crown'd him with Phorns; how can I blame the Jews, that were the Instruments in doing this, and yet delight in Sin, which was the Cause thereof? For if Man had not sinn'd, our Lord had never been sent. had not finn'd, our Lord had never been fent down from Heaven, nor lifted up upon the Cross. There had been no occasion for that Interruption of his Bliss and Glory. For he assum'd the Infirmities of our Nature, that he might bear the Punishment of our Sins: And how then can I live live

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live in Sin any longer? I must acknowledge indeed, to the Shame and Confusion of my own Face, that Sin has formerly deluded my Imaginations, and obtain'd my Affections, by its tempting Appearances; but now I cannot but loath and abhor it, as it fnews it self in the Agony and Paffion of my bleeding dying Saviour; which has fo heighten'd my Indignation, and exasperated me against it, that I am henceforth resolved to crucify the Flesh with the Assections and Lusts thereof; and not to spare the most darling Sin, feeing God for my fake spared not his own Son. And it is to me even as a Sword in my Bowels, to think that by the cherishing my carnal Defires and vicious Inclinations, I should ever be the Cause of such a Sorrow, and so great Sufferings to the bleffed Son of God! Far be it from me to be ever reconciled to Sin again, or think to fubmit to the Tyranny thereof any more; it is furely high time to resolve, that it shall reign no longer in my mortal Body, and that I will not henceforth any more obey it in the Lusts thereof. I will therefore frequently come to this Ordinance to this Table of the Lord, that there, by this fad Spectacle of the Sufferings of my dying Lord, I may be more thorowly convinc'd what an evil and bitter thing it is to depart from the living And now, fince by coming to the Table nel of the Lord, the Soul may be brought into fuch ing a Frame, it will furely appear to be our Interest, as well as our Duty, to come often thither.

But Thirdly, By our frequent Participation of to the Body and Blood of the Lord, we shall like. Me wife be brought to the Exercise of all those in fine ward Graces, and the Practice of all those out-

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First, Our Love to God will be hereby encreased: It is an usual Saying, amongst Men, That Love begers Love: But fuch Love as this was never shew'd by any; nor indeed could be, For a good Man, fays the Apostle, some would often dare to die; and it is a high Pitch of Love indeed; nor is there many Inflances of this, tho' fonie there are; but God commandeth his Love to us, adds the Apostle, in that while we were yet Sinners, Christ did for us: And in saying, while we were yet Sinners, the Apostles fays the worst that can be said of Man; for by being Sinners, we are not only Strangers to God, but even Enemies and Rebels : And that Christ should dye for such, this is stupendious Love indeed, and may well be called such Love as passeth Knowledge. Now in the Sacrament of the Lord's Supper, this Love of God is most clearly set forth to the Eyes of our Minds; and furely a fight of this Love cannot but inflame the Soul wi h Love to God, and beget in the Soul vehement Defires after ce d him: Neither will this Love be a barren Love. ď, but will bring forth Fruit to the Praise and Glory of God's Grace. For.

Secondly, It will also increase our Thankfulness; for the Soul being affected with this bleedthe ing dying Love of Jesus, it makes us to cry out with holy David, What shall I render to the Lord for all his Benefits? How shall I walk answerable of to such an unaccountable redeeming Grace and e. Mercy! Surely, fays the Believing Communicant, n, fince Christ our Passover has been thus sacrificed

for me, it is but a reasonable Service for me to offet up my Soul and Body as a living Sacrifice to him; which whilft I offer in God through Jesus Chrift, I doubt not but will be acceptable to him. feeing God has done such great Things for me; I will not cease to offer to him the Sacrifice of

Praise and Thanksgiving.

Thirdly, It will also increase our Faith ; It was one of the great Designs of our bleffed Lord in the Institution of this sacred Ordinance, to represent to our Faith his Body being broken for us, and his Blood poured out to wash away our Sins: For who will not believe in the Lord Jefus, who is thus evidently fet forth as crucified to the Eyes of their Minds; especially having the Testimony of the Father, That who soever believeth in him shall not perish, but have everlasting Life. Nor does this only Arengthen our Faith in Christ, which is the principal Thing, but also are we hereby enabled to believe for all things elfe. For when in this Ordinance we fee, that God has not spared his own Son, but delivered him up for us all, it is natural fut every Believer, to make the same Inference as the Apostle doth, How shall be not with him also freely give us all things ?

Fourthly, Our Hope in God, and our Dependance upon him as for his faving Health, and our eternal Happiness, is also hereby strengthen'd. For here we fee Christ the only Foundation, and Author of the Soul, which preserves it safe, and brings it to the Harbour of eternal Happiness, the we Flood's of divine Wrath being affwaged by this own blessed Sacrifice, hereby represented to us, and all that the fiery Darts of the Adversary hereby quench. whe

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Fiftbly, Hereby also we are enabled with Patience, to bear up under all our Sufferings, and chearfully resign ourselves to the divine Disposal, in the most afflicting Circumstances of human Life, not reviling or revenging ourselves upon our Enemies; but following the Examples of our blessed Lord, who when he was reviled, revised not again, but committed himself to him that judgeth righteously; for it must needs be a mighty Motive to us, to bear our afflictions patiently, when we consider how great Things Christ has suffered for our sakes.

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Time would fail me to speak of all the Benefits we shall reap by being found in the Practice of this Duty. For in a Word, an intire Denication of ourselves to the Lord Jesus Christ, to be governed as well as to be saved by him, with a sincere Resolution, and hearty Endeavour to serve him in Holiness and Righteousness all the Days of our Lives, as it is what God expects from us, so likewise will it be that which will be gladly done by us, while we are found in the conscientious Discharge of this Duty; For in keeping his Commandments there's great Reward: And it cannot be, that whilst we are thus remembring and shewing forth the Death of our Redeemer, that we should forget that we are now no longer our own, being bought with a Price, even the Price that he paid on the Cross for us; an Elblem where of is lively set forth in this Ordinance to us;

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which the more we are found in the Practice of the more are we strengthend to every good Word Bloo and Work.

And that the Life and Power of Christianity is not maintained hereby, is further evident from the by a fad Decay thereof, fince this Ordinance has been men fo much neglected: which is too visible not to by be taken Notice of by all observing Christians spirit For the many abuse and prophane this Ordinance drin for want of a due Preparation, whereby they are sed hindred from receiving that Benefit by it which son Lord's Body: yet it is impossible that those who to the live in the total Neglect thereof. should either there grow in Grace, or retain any lively Sense of the my Things of God in their Hearts: for tho' a Man ofter may die of a Surfeit, or turn his Food into Poy. live fon ; yet he that never ears nor drinks, muft in evitably starve and perish. And just so it is in the writ Case before us.

Our bleffed Lord himself is very express in this Matter, and has spoken so much to this purpose God that one would wonder that any one, who pre then Motive or Encouragement to come to this Ordinance. Hear his own Words, John 6. 53, 54, or must Verily, verily, I Jay unto you: Except ye eat the proc Flesh of the Son of Man, and drink his Blood, you you bave no Life in you: What soever eateth my Flesh, and God drinketh my Blood, hath eternal Life, and I will rife to in him up at the last Day: For my Flesh is Meat indeed, Con and my Blood is Drink indeed: he that eateth my Flesh to it and drinketh my Blood, dwelleth in me, and I in him.

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Now what it is to eat the Flesh, and drink the Blood of Christ; Is it not a spiritual Eating and Drinking, which is here intended? And do we not spiritually eat his Flesh, and drink his Blood, by a believing Participation of this blessed Sacrament of the Body and Blood of our Lord? It is by communicating in this Ordinance, that we spiritually and sacramentally eat his Flesh, and drink his Blood; and thereby receive all the blessed Benefits of his Incarnation, Death and Passion.

Since therefore the Benefits of worthily coming to the Lord's Supper, and frequently partaking thereof are so great, suffer me a little to address my self unto those, who having these Advantages often laid before them, do yet still continue to

live in the Neglect hereof.

It was for your sakes, that I was first put upon writing this Treatise, and therefore I beseech you,

suffer me to ask you a few Questions,

God? One would wonder, that any who allow themselves time to think of their Duty, should be so stupid as to overlook this, which is so particularly commanded, and commended to us. It must needs be therefore, that this Neglect must proceed through thoughtlessness of the Condition you are in, and of the Duty that you owe to God; or else it is impossible a Duty so obvious, so is in portant, so concerning, and of such mighty Consequence, should be utterly forgotton.

Do you ever think of your neglecting to come to the Lord's Table in particular? 'Tis Strange, methinks, if it should not at some time or other

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be remembred by you; and it be, pray tell me, and Does not that Remembrance fill you with secret and Shame and Confusion? Are you not fain to shift to to offsuch Thoughts, and lay 'em afide, because 3-they are troublesome to you? I have read of an Eunuch that hath been converted to the Christian spor Religion, for look it and fell off to Paganism, be et? cause of the Persecution that was raised against the move Christians in the Reign of Sapoers King of Persia, interaction and it happening one Simeon, a Bishop, who had shape the last the East the East the Last the East been the Instrument of the Eunuch's Conversion, he being taken by the King's Officers, and carry'd ore) to the Place of his Martyrdom, this Apostate Eurour nuch, would needs go to see him, and spake to the him as he went along; but the Bishop chiding four him severely for his Apostacy, would hardly look our upon him: after he was gone by the Eunuch hose made this Reflection upon what had past. If nd Simeon be thus angry, and turns away his Face from Idva one, how shall I Behold the Face of Jesus Christ bere he S upon his Spirit, that he immediately cried out, I fth am a Christian, and henceforth renounce all Idols for out ever : Whereupon, being taken up by the Officers hem he was hurried away to the Stake, and joyfully of the fuffer'd Martyrdom with the Bishop, who had lead fo seasonably reprov'd him, The Use that lead would make of this Story is this; It thou are ions proofs, of thy own Conscience, for the Neglect of ny this Ordinance, how wilt thou answer it to the east to Lord Jesus Christ another Day; when he shall king come to deal with thee for thy Negligence herein or so and interprete it a Despising of his offer'd Grace, and a Rejecting of his dying Love, how wilt thou

to to answer him? e 3. Do you not judge it highly reasonable to m emove the Cause of that Disturbance you find pon your Spirits for your Remisnessin this Mater? For assure your self, till the Cause be renoved, the Effect will not cease: Whilst Sin
interpented of, lie at your Door, the Guilt thereof will haunt you with frightful Apparitions of he Wrath to come. And if (as I have faid bepourselves, how do you expect to do it to God the strict observer and impartial Judge of all our Actions, and of all your Omissions?) If you ourself had promised some great Advantages to hose that should perform such and such Services; and the Persons to whom you had promis'd these he Service enjoy'd, would you not think they ht lighted your Favours, and judge them unworthy
I sthose Advantages you had offer d'em? And
for ou would not think you did justly in depriving hem of em? And if so, will it not be most just ad leal so with you, that neglect and despise the lable of the Lord, and all those blessed Invita-

art ions he makes you to come thither? de 4. Did Death never knock at your Door by of ny violent Sickness? Where you never under any the eal Apprehensions of being seized on by that all ling of Terrors? Or if you have not, have you in ot seen others in that Condition? Have you and ourself, or have you heard others complain at

quent Attendance at the Table of the Land; Or Her have you not rather at such times been troubled to have you not rather at such times been troubled to have you not not heard others likewise make the same Complaint; it is Yea, have you not made Vows and Promises at whe such a time that you would be more diligent in that the performance of this Duty for the time to come say I am sure it has been so with others, that have end had any Sense of Religion upon em. And if it such Seasons it has been so with you, remember upon the Vows of God are upon you, and see that you by perform em, It is storied of Theodossous the Em the peror, that having ask'd of Slipismend, Archbishop the of Cologn, Which was the surest Way to Happiness; ion the answer'd, perform unto God when thou art Well, God what thou promised on a Sick-bed: And if at such a present the sure of you have made Promises of renew thou

But methinks I hear some of you say, I am consand vinc'd, that it is my Duty to receive the Sacra deep ment; and also, that it would be my great Adam'd vantage so to do, were I so prepar'd for it, that is I cou'd do it worthily. But I fear I am not sushes ficiently prepared, and to come to the Lord'be to Table, and there to eat and drink Unworthily both would be to eat and drink my own. Damnation received and this is the Reason that makes me afraid to fit come thither.

Obedience, it is your great Concernment to per and

form them in your Health.

To such I answer: First, hast thou endeavour'e reveto prepare thyself for it? What hast thou don apotowards Preparation; For this Objection is bubily, an idle Excuse, if thou tak'st no care to preparate

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rethy felf for it. And tho' the Preparation of the Heart be indeed of God, yet there is something commbly beg of him to prepare our Hearts for us : at when we ask; and fure that thing is little worth, in that is not worth the asking; and therefore to me ay our Hearts are not prepar'd, when we don't extende avour to be prepar'd; is but to deceive our in elves. But then, Secondly, Doth thou attend because of the Word? That's one Way mother, Thirdly, Dost thou carefully practife what copinou hearest? They that do my Will, says our Sastiour, they shall know of my Dostrine whether it be of ell, God. And if thou seekest in good earnest after a haprepar'd Heart, thy Heart is so far prepared that withou may'st go comfortably to the Lord's Table, per and be a welcome Guest there.

But if thou art one that fearest God in Truth, on and makest Conscience of thy Ways, and yet Ad and fearest to eat unworthily, I have here for thy tha essistance, added several Forms of Prayer to help suit thee in thy Addresses so the God of all Grace, to ord be used in order to thy Preparation to it; and that nily both when thou are receiving, and after thou haft on received; that so thou may'st come to the Table I to the Lord with Advantage and Comfort. Only et me add this for thy Encouragement, and to don't prevent thy needless Fears, That whereas the don't postle Paul saith, He that cometh and eateth unworbu bily, eateth and drinketh Damnation to himself; it is parnot to be taken in the largest Latitude that we ihy

A Treatife of the Sacrament

commonly take those Words in , as if the Damnati. on of Hell was meant thereby; for it may as well be rendered Judgment or Loss; and as if the Apo. Ale should say, He that eateth and drinketh unworthily, not discerning the Lord's Body, he doth it to his own Loss and Damage, and loseth thereby that advantage which he might otherwise receive; and besides that provoketh the Lord to Anger by his To doing; and therefore faith he to the Corinthi ans, Many are sick and weak among you, and some are fallen asleep: So that the greatest Judgmen here mentioned, is but Temporal Death, which is far fhort of Eternal Damnation.

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To prepare Ourselves

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LORD's SUPPER.

For the Help and Affistance of those who desire to come to the Lord's Table, but are afraid of being Unworthy Receivers.

N this Manual I chiefly intend their Help, whom the Fear of being unworthy Receivers, which is the great Objection that I have heard divers make, (whom I am bound to believe make it conscientiously also, their Conversations she wing nothing to the contrary) does keep from the Lord's Table.

I have already said, that the Preparation of the

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Heart is of the Lord; and that therefore we would And frequently beg of the Lord to prepare our Hearts and for us; For which the following Prayer may be and made use of. me ;

A Prayer to have the Heart so prepared, as to show come worthily to the Lord's Table.

Most glorious and bleffed Lord God, who out of thy love great and infinite Love to poor lost Sinners, but ing given the only begotten Son, not only to make Satisfaction 1 so. to thy Justice for their Sins, by that one Offering which clean be made thro' the eternal Spirit upon the Cross, but allo thy in his Love and in his Piry to feek and fave 'em; but with haft likewife graciously invited them to his own Table, line shat their he may give them his Love : Lord, what earn great Grace, what manner of Love is this? And with my what Joyfulness of Heart ought I to accept thereof? Tab But, Bleffed Lord; such is my own Vileness and Un Pass. worthiness, that I am afraid to approach near with holy thee, because thou art a God of purer Eyes than to be Obst bold Iniquity, and Wretch that I am, I am nothing me, elfe but Sin : How can I hope to have Communion with that thee, who art a pure and boly God, when my Heart is deen not cleansed from its Filthiness? Tis this, O Lord, upon that makes my Flesh tremble, because of thee, and that ing makes me afraid of thy Judgments: For if it should thee come to the Table of my King in my own filthy and mor polluted Rags, not having on a Wedding garmet, not Flesh being cloathed with the Robes of thy Righteoufness, what me, can I exp. & but a Curfe, instead of a Bleffing; It is on the ly the Robe of thy Righteousness, O thou blessed and ses, lovely Jesus, that can give me Acceptance with the Father, and make me a worthy Guest at thy Table For

And

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not . ton d And yet, Lord, tho' thou art so pure and holy, and I rts am so sinful and vile, there is still, through thy gracious be and condescending Love and Mercy, some Hope left for me; for, if thou wilt thou canst make me clean; and that thou wilt, I have no reason to question, since to show haft promised to cleanse the Blood that thou bast not cleanfed; and to make them thy People, that were not thy People, and those Beloved, that were not Beby leved. To thee therefore do I come, O Lord, for purgout ing and for cleanfing Mercy; purge me, O Lord, and ion I soal be purged; cleanse me, and I shall be made ich clean: And the' I am unworthy in my felf to come to to thy Table, yet thou, O Lord, canst make me worthy out with thy Worthiness, and Comely thro' thy Son's Comeliness, to thee therefore do I humbly address my self, hat earnestly begging of thee, That since thou hast begot in it my Heart unseigned Desires of meeting my Lord at the f! Table, there to commemorate his precious Death and In Passion, that thou wouldest prepare thy Heart for so holy a Repast, and let not my Unpreparedness be an be Obstruction to the meeting of my Lord there, but belp ing me, I humb'y befeech thee, fo to come to thy Table. ith that I may there discern thy dying Love and thy rerd, upon my Heart, that I may go from thy Table with longhalling Defires of further Communion and Fellowship with ull thee, and stedfast Resolutions of henceforth living nous more to myself, nor to the fulfilling the Lusts of the not Flesh, but that I may live unto him who has died for hat me, even unto thee, O bleffed Jesus: To whom with on the Father, and the eternal Spirit, be everlasting Praiand les, both now and for ever. Amen.

After thou hast by this or some such other ble Form, prayed for a prepared Heart, whereby thou

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may'st come to be a worthy Receiver at the Lord's Table, special Care must be taken that thou dost nothing whereby thou mayst prevent the Prayers from being heard; for it was David's Experience of old, I hat if he regard Iniquity in his Heart, the Lord would not hear him: See therefore that thou orderest thy Conversation aright, for unto such God will shew his Salvation. To direct thee therefore a little herein:

Tis true, while we are in the World, and have Callings to follow therein, we cannot sometimes avoid being in ill Company: But then take care that such Company be not thy Choice, but thy Burthen; as they were David's of old; Woe is me, said he, that I dwell in Messeck, and that I sojourn in the Tents of Kedar. And when in the way of thy Calling thou art cast into ill Company, lift up thy Heart to God, that thou may'st be kep from the Evil of the Company thou art in.

and fincere Christians; such from whom thou may'st learn some spiritual good: Thou acknowledgest every Day in the Creed, that thou be lievest the Communion of Saints; let the Saint then be the Men of thy Communion and Society with whom thou choosest to keep Company. This was David's Practise: My delight, saith he is to the Saints, and in the Excellent that are upon Earth: So also let thine be. When live Coal are taken out single, they soon die and go out but being kept together, they keep each other alive. This is very applicable to the Communion of Saints.

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3. Avoid all those Things that have tendency to draw off the Heart from God; such are Recreations and Pleasures, and immoderate Diversions. When Divertions becomes immoderate, then they become unlawful; there use is, and ought to be to refresh and exhibarate the Spirits, and make the Soul more vigorus and active in the Service of God : But when they deaden our Affections to the Things of God, and render us dull and unactive, we ought to lay 'em aside, for then they are Hindrances and not helps.

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4. Avoid all idle and impertiment Discourse : It is a Shame that we should stand in need of such a Caution as this, after our bleffed Lord has told us, That for every idle Word that Men shall speak, they must give an Account at the Day of Judgment. And surely did we but often meditate of that lawful Judgment, and on the Account that we are to give at that Day, even for idle-Words, we would not allow our Tongues that: Liberty which we frepuently do. Idle and impertiment Discourses do not only thrust the Thoughts of heavenly Things out of our Hearts, but do also deaden our Hearts to the Things of God, and make us unfit for Spiritual Converse, in which the Life of Christian Communion lies. And as for Evi! communication, the Apostle tells us, it corrupts good manners; and therefore, if we will? be discoursing, let us do it so that our Words may minister Grace to the Hearers, for fo we shall bring more Glory to God, and Comfort and Edification to our own Souls : For whoever obferves it, will find, that good Discourse tends tothe quickning of our Graces, but that which is: C 5.

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Souls, and to the quenching of God's holy Spirit in us, which is a dreadful Thing, and ought by

all Men to be avoided :

5. Speak Evil of no Man. How unnecessary foever this Caution may feem, yet is there so much Weight in it, that the Pfalmist makes it one of the Qualifications of them that shall dwell in God's holy Hill, that they are such as take not up a Reproach against their Neighbour: And indeed Slandering and Back-biting, is that which render a Man in a great measure like the Devil, who is therefore called the Accuser of the Brethren, and that not without cause; for he is always almost accusing us to God, as he did holy Job, whom he accused of serving God for his own. Self ends; which tho' God know it to be falle, being well affured of the Sincerity of his own Grace in him, yet the Devil falfly according, brought Job a great deal of Afflictions and Sorrow, tho' God overruled it fo, as that in the end it brought more Glory to God, and Comfort to Job, the Devil being proved a false Accuser; Contrary hereto is that excellent Spirit of Charity, which the Apostle -commends to the Corint bians, as the more excellent Way; of which one thing that he fays in commendation of Charity is, that it is fo far from freaketh, that it thinketh no Evil. And therefore not to speak Evil of any Man, or take up areproach against our Neighbour; is that which will not only procure as well Peace among them, but in our own Condciences alfo.

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good who has commanded us to be like our heavely Father, of whom the Prophet David Tays, Thou art good and dost good : And if to do good, be what God does, it must be surely what we ought to do : Tho' we cannot come up to that Great Example in the Degree of doing it : For God perfectly and affenfually Good; yea, the Eternal Foun ain of all Goodness; whereas all the good that we have or can do is for God, and fo. derivative, But this Caution of doing all the good we can, is perhaps more comprehensive than at first it may feem to us; and takes in all Duties of Religion; for if whatever God has commanded us is. good, (of which there is no Question to be made); then it is as much as to say, Let us do all that God hath commanded us; Let us walk in his Ways, and keep his Commandments: And fure we have no Reason to think this a hard Injunction, for his Commandments are not grievous; especially if we consider the Encouragement we have to do fo : For the Apostle John tells us, that those that do his Commandments, shall have right to the Tree of Life: To have been admitted to eat of it (after our first Parents had forfeited there Right thereto, and were thrown out of Paradifefor their Disobedience) had been great: Grace; but to have right to eat thereof, shews us by whom that Right is purchas'd, even by him that has the Key of David, that shuts and no Man opens, and adds that opens and no Man shuts; he it is that has again open'd the Gates of Paradile for us, and procured a Right for all them that keep his Commandments, to eat of the Tree of Life, which is in the midst of the Paradile of God, 7. Read

7. Read the Scripture daily: These will be to you a Salve for every Sore; and be a Support in every Condition; David found this to be a Comfort to him in his Afflictions; and the Apostle assures us, that it is profitable in all Cases, and is able to make the Man of God perfect, throughly furnished to all good Works : Yea, we have yet a greater Testimony, even that of our blessed Lord himself, who both commands it, and commends it to us, Search the Scriptures, there is his Command : for they are they which testify of me : and to find Christ in the Scriptures does furely extreamly commend them to a Christian's Perusal. The Old Testament Thews us by what Signs and Tokens we may find out the Messab; and in the New Testament points him out unto us; and tells us, that Jesus of Nazareth is he; and shews us what he has done and what he has suffered for us; and to what end he did it : even that he might redeem us from all Iniquity, and purchase us to himself to be a peculiar People, zealous of good Works. There we have also his last Will and Testament, and the great Legacy and Request he made us at his Death, which is no less than himself, and in him that Peace which paffeth all Understanding; and which is to well fix'd and establish'd, that neither Men nor Devils shall be able to take it away from us And this must need be an engaging Argument to perswade us to a daily reading of the Scripture, Child en take delight in looking over the Will of their Parents, especially when they find there is any Legacy left therein to them : Now here all the Children of God have a Legacy left them, and an Inheritance made over to them, even such anlaheritance

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heritance as is incorruptible and undefiled, and that fadeth not away. And therefore we should be often looking over the Legacy, that so we might

rejoyce in the Hope of the Glory to come.

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Be much in Prayer: He that is always, wanting should be always seeking to supply his Wants; and there is no other way of doing this, but by Prayer. God, who is rich in Mercy, has made great and precious Premises to us; but the Bleffing contain'd therein are only attainable by us, as we are found in the Exercise of this Duty; Ask, and ye shall have; seek, and ye shall find, knock, and it shall be opened unto you: These are the Terms on which the Mercy promis'd is obtain'd. We have need of Bread every Day, our natural Lives are supported by it; but yet cannot expect it at the last as a Blessing, unless we beg it at the Hand of Heaven every Day; and therefore our Lord has commanded us to pray, Give us this Day our daily Bread; not, Give us this Day Bread for a Week, or Bread for a Month, or Bread for a Year, but, Give us this Day our daily Bread; or as it may be render'd, Give us this Day the Bread of the Day: Because we must be every Day praying for it, as the Israelites in the Wilderness, they gathered the Manna up every Moining. By daily Prayer, our daily Wante are every Day supply'd. And this is the Medium by which all spiritual Supplies are handed down unto us, This is the Remedy for all our Diffempers: Is any Man afflitted, fays the Apostle James, let him pray: "Twas by Prayer that Jacob was deliver'd from the Fear of his Brother Esan, and by which he prevailed even with God, and obtained the Name of I/rael. It is by Prayer. that

that we have Communion with God, and obtain whatever we stand in Need of. For we know, that ever loved Disciple, That if we ask any thing according to his Will, be beareth us; which is such a mighty Encouragement to Prayer, that I know not what can be more. And he that fincerely defires to come to the Table of the Lord, as an acceptable Guest and a worthy Receiver, cannot take a better and more proper Course to be so, than to be often in Prayer; If any Man wants Wisdom, says St. James, let him ask it of God. But shall be get it if he does? Yes, that he shall; as if he had faid for God giveth liberally, and upbraideth not. And, so if any Man want Faith, or Hope, or Charity, or to have his earthly Affections mortified, and to get the Dominion over the Power of Sin? or if he want Humility, or Self denial, or Purity of Spirit; I fay, if a Man wants any of these Things, let him ask 'em of God, for he is the God of all Grace, and has declared and manifested himself to his People in all Ages, to be a Prayer hearing God; infomuch that it is one of the Names by which he is called; hence the Pfalmist addresses himself thus to God, Pfal. 65. 2. O thou that hearest Prayer, unto thee shall all flesh come. And we are compass'd about with a Cloud of Witnesses, that have in all Ages experienc'd him to be fo: David plentifully witnesses to his Truth; I cry'd to the Lora in my Trouble; and he delivered me out of my Diffresses, Pfal. 107. 6. and 220. 1. and in many other Places. We have therefore abundant Encouragement to be much in Prayer; nor can we take a better course to come as worthy Guests to the Lord's Table; if we want

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want Preparations, let us beg it of God; and when he puts us upon asking it, it is a fure fign that he intends to give, because he had said, That when he does prepare the Heart to pray, he also will incline his Ear to hear. I have enlarg'd a little upon these Things; because they are so necessary to a Christian in the whole course of this Life, and more especially if he intends to be a worthy Receiver at the Table of the Lord.

9. But there is another Duty more particularly to be applied to those that desire to come to the Lord's Table; and that is, Self examination; Which I shall a little more largely insist on because it is pressed on the Corintbians by the Apostle Paul, to this end and purpose, I Cor. 11.28. But let a Man examine himself and so let him eat of that Bread, and drink of that Cup: And the Reason he gives for it is, Because that he eateth and drinketh unworthily, eateth and drinketh Damnation to himself, not discerning the Lord's Body: By which the Apostle does more than seem to imitate, that the reason why so many eat and drink unworthily; not discerning the Lord's Body, is for want of a due Examination of themselves before they come there.

In speaking therefore to this Examination, I shall briefly shew what is we are to examine outselves about; and then lay down some Heads to help

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First then in our Examination, let us examine our own Hearts, as to its Sincerity in the Work we are going about; and I am sure there is need enough of this, for the Heart is deceitful above all things, and desperately wicked; yea, so deceitful it is, that there is no strusting it; for he shat trustesh

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to his own Heart, the wifest of Men has pronounc. ed a Fool, Prov. 28. 26. David therefore in this. Work of Examination, would not trust to his own Heart, but he calls in divine Affistance, Pfal. 139 22. Search me, O God, and know my Heart : try me, and know my thoughts. So let us also do, Let we go to God and fay, Lord, I am afraid left my own Heart should deceive me; I think my Ends in coming to the Table are upright and fincere, and that I defign therein only to Commemorate the Death of my dearest Saviour, and to receive the renewed Pledges of his dying bleeding Love, laid open even to the Eyes of my Sense, as welf as of my Soul, that I may be more sensibly affected with the Love of Jesus, and thereby have my Defices and Affections drawn forth more ftrongly after him. But, O Lord, I am afraid left my Heart should deceive me in this Matter, and lest the Love of the World, or the Praise of Men, or some other fecret Luft, should lie hid at the bottom; and therefore fearch me, and try me, O Lord, and fee if there be any false Way in me, and lead me in the Way everlasting.

Secondly, Examine your own State, Are you in a State of Nature, or in a State of Grace? One of the two you be : Either you are still in your Sins, or elfe you are delivered out of them : If you are still in the Flesh, that is, in the corrupted unrenew'd Nature, you cannot please God : If you would come worthily to the Table of the Lord, you must get into Christ, who is the true Ark (whereof that of Noah was but a Type) who can only fave you from that Deluge of Divine Wrath, which will one Day over spread the whole World:

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You must be renewed in the Spirit of your Minds, and made New Creatures. I know these Things are counted strange to worldly and carnal Profesfion, and fcoff'd at by the Atheists and Debauches of this Generation; but notwithstanding that tis an Eternal Truth, and testified by the Eternal Spirit in the Scripture, That, if any Man be in Christ, he is a new Creature, and muft be born again, 2 Cor 5. 17. and John 3. 3. Now this being made a new Creature confifts not in having your Bodies new made, or entring the Second time into your Mother's Womb, and being born a fecond Time; as Nicodemus himself, tho' a Master in Isreal, and chief Ruler among the Jews, was once apt to imagine; and there be too many, the more is the Pity, altogether as ignorant of the New-birth at shis Day; but it confifts in having the Understandi g enlightened; to know the Things that are freely given us of God; and to have our crooked perverse Will changed, made strait and regulated according to the Rule of God's Word, and brought into a Conformity to the Divine Will! fo that the Soul can truly pray, Thy Will be done in Earth, as it is in Heaven; and then there is also a Change made upon the Affections, which are hereby renewed, and brought off from the Love of the World, and all carnal Objects, and placed only on the Lord Jesus Christ: for the Soul coming to have a true Sense of the inexpressible Love of the Lord Jesus Christ, in his redeeming it from all iniquity, and delievering it from the Wrath to come, the refult thereof is, the Soul's being filled with a more ardent Love unto, and Admiration of the Lord Jesus Christ; For we love him, because

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be first loved us. And from this change thus made in the Soul by the Divine Spirit, there comes also to be a change in the Conversation, which brings me to a third Head of Examination.

Thirdly, Examine your own Ways: See what you are doing, if your State be changed, your Life will be a change of Company, a change in your Customs, and a change in your whole Conversations: Before, you walk'd according to the Course of this World, and were acted by that Spirit that now worketh in the Children of Disobedience: but now, being under that conduct of a better Guide, you will walk in ways of New Obedience towards God: Examine your self therefore, whether it be thus with you if you find it so, you may go boldly to the Table of the Lord, and hear your blessed Redeemer say to you, Eat, O Friends, drink, yea, drink abundantly, O Beloved!

But if upon Examination, you find yourself a Stranger to the Power of Religion, and unacquainted with the Work of Regeneration, or the New Birth, and cannot experience any Spiritual Change to be wrought in you; but that you are still the same unrenew'd Person that ever you were, and that you are going on in your old Ways, and pursuing your former Lusts; you have a just rea-Son to fear you will be but an unwelcome Gueft at the Table of the Lord; and that first of all, your present Work will be to cease to do evil, and learn to do well, and repent of the evil of your Ways, according to the Council that God gives to the People of Ifrael by the Prophet Isuah, in the first Chapter of his Prophecy, Ver. 16, 17, 18. Wal

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Wash ye, make ye clean, put away the evil of your doings from before mine eyes, cease to do evil, learn to do well, seek Judgment, relieve the oppressed, judge the fatherless, plead the widow, Come now, and let us reason together saith the Lord, tho' your fins be as scarlet, they shall be as white as snow, altho' they be red like crimfon, they shall be as wool. As if God should say to you, 'Tis in vain for you to make Profession of Religion, and to think of coming to my House, or to my Table, while you go on in a Course of Sin; and perhaps make a Profession of Religion a Cloak to cover your Wickednels; which instead of pleasing me, is a greater Aggravation of your Crimes, for the Sacrifices of the Wicked is an Abomination to the Lord, how much more when he brings it with a wicked Mind! And therefore your first Bufiness is to reform your Lives, to amend your Manners, and to put away your Wickedness; and when you have done that, Come now, fave God, and let us reason togerber; now I have Mercy in store for you; now 'tis not your former Sins that need to keep you back : for tho' your sins be as scarlet, they shall be white as snow, tho' they be red as fearlet, they ball be as wool.

Supposing therefore that you have, or resolved to forsake every evil Way, and to turn to the Lord with sull purpose of Heart; and as an Effect thereof desirest to come to the Lord's Table as a worthy Receiver, I shall here proceed to lay down some brief Heads of Self-examination upon every one of the Commandments; whereby thou mayst see and be humbled for thy manifold Deviations from the boly Law of God: And this

44 A Treatise of the Sacrament with the Divine Blessing, may be of good Use to thee.

Brief Heads for Self-Examination upon each of the Ten Commandments.

The First Commandment:

DOI really and truly believe the Being of God! Or have I at any time doubted of his holy and wife Providence, or of his Power, his Mercy, his Justice; or any other of his Attribute?

Do I think my se'f obliged to obey God, as well as to believe in him? Do I love him, as may

Father, as well as fear him, as my Judge?

Do I praise God as my Maker, with daily and humble Thanks for all his Mercies to me? Or wherein I have failed herein?

Have I not been more afraid to displease Men than God? And have I not sinned against him to avoid displeasing them? Or to save my self from

outward Sufferings ?

Have I not made an Idol to myfelf, and fet it up in competition with God? Yea, have I not fet up the Lusts of my own Heart, as Pride, Self-love, Covetousness, and worship'd them, instead of the blessed God?

And so forgotten the God of my Mercies? Or have I not relyed more upon outward Means than upon him, in the time of Adversity? Or being in Distress

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Distressand Danger, have I not sought Deliverance

by unlawful Means?

Have I not out of Despair of God's Mercy, neglected my own Duty? Or by a prestmptueus Dependance upon it, encouraged my self to go on in Sin?

Have I not disregarded the Divine Threatnings, and yet been discontented and impatient under God's chastizing hand?

The Second Commandment.

Have I apprehended God as an infinite incomprehensive Essence, wirhout framing to myselfany Bodily Shape or Form of him that is invisible?

Have I worship'd God by an Image, or given that Honour to Saint or angel, which is due on-

ly to himself?

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Have I not omitted many Religious Duties, and

fail'd in several Parts of Religious Worship?

Have I not sometimes omitted, and at other times slightly perform'd Morning and Evening Prayer, and Reading of the holy Scriptures?

Have I not sometimes nellected, and at other times been indifferent and careless, with respect to

my coming to the Publick Worship?

Have I not, when there, behav'd myself irreverently, and wanted that holy Fear and Reverence, and lawful apprehensions of the Presence of the invisible Majesty of Heaven, which I ought to have had?

Have I not heard the Word preached there carelesly, and without making a due Application of what has been spoken to my own Soul? And have

have I not been thoughtless of who it was that spake to me, and the Message that he brought?

Have I not often lost the Benefir I might have gained by hearing of God's Word for want of meditating on it afterwards?

The Third Commandment.

Have I not been guilty of vain, impertinent, and customary Swearing?

Have I not been guilty of swearing Things that are false, and that upon my own Knowledge; and so called the God of Truth to witness to a Lye?

Have I not wilfully prejudic'd my Neighbour, by engaging to him to do that which I knew was not in my Power to perform?

Have I not wilfully broken a voluntary religious and deliberate Vow, made purpose to God and his Glory?

Here I seriously consider'd and bewail'd my frequent and dangerous Violations of that great and solemn Vow which I made to God in my Baptism?

Have I given to God, upon every Occasion and Opportunity I have had, the Honour due unto his great Name? Or have I not many times spoken of him without due Fear and Reverence?

the Name of God in my Heart, and so make him working Fear and my Dread?

Have I not been guilty of causing others to blaf pheme the holy Name of God, and then made a Mock and Scoff thereat: And have I not wil-

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fully provoked others to swear, whom I knew would swear, if they were provok'd;

The Fourth Commandment.

Have I not neglected God's Publick Worship on the Lord's Day? And have I not often prophan'd it by spending my time thereon in vain and idle Sports and Recreations, in impertinent and unprofitable Discourses, in worldly Bufiness, and unnecessary Visits;

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Have I not been careless in looking after my Family, and in seeing that they did not prophane the Lord's Day? Or have I taken care that they were engag'd in the Worship of God on this Day?

Have I conscientiously served God upon this Day, both in private and publick with my Family; and afterwards gone to the Place of God's Publick Worship, and there behaved my self as I ought to do during the time of Prayer, and Preaching the Word?

Have I made Conscience of forbearing, or ceasing from bodily Labour, or any worldly Bufiness. on that Day, except it were Works of Mercy and Neceffity?

Have I not counted the Duties of this Day burdensome or wearisome to me, and wish'd that the Sabbath was over, that I might go about my worldly Bufiness?

The Fifth Commandment.

Have I not been wanting in my Duty to my Parents, and other Relations, by not paying them

that Duty and Honour which lought to do, and and which I am commanded by this Commandment? Defi Have I not censur'd, envy'd, and carried my wish

felf proudly and disrespectfully towards those that Hhave been set over me, either in the Family to wou which I belong, or in the Church, or in Civil cour Government, instead of honouring em, and iminave tating their Vertues, and praying for them?

Have I not been undutiful to my Parents, dif-loyal to my Sovereign, stubborn, disobedient, thes and unfaithful to my Master, unthankful and re-which fractory to my Minister, and peevish, cross, and nish

unkind to my Yoakfellow?

Have I not been careless and negligent to instruct ice a and encourage in well-doing, and to reprove and He chastise for ill doing those who are under my Drin

Charge?

Have I not grieved my Parents, by Rubborn here and rebellious Carriage towards them? And have I not often disobeyed their Commands, and refused to do what they have bidden me; and neglected to take the Advice and Counsel they have Ha given me, tho' it was for God's Glery and my wn till exere woods own Good;

The Sixth Commandment.

Have I not feen my Poor Neighbours in Want, y m and yet have shut my Bowels of Pity and Com Ha passion from them, when it has been in the Power aftin of my Hand to relieve them, by ministring to til C their Necessities?

Have I nothated my Neighbour in my Heart 1 ing

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and either hastened his Death, by concealing the Designs of others against his Life; or at least wife wished his Death.

Have I not by fighting or quarrelling either wounded or maimed him? And have I not encouraged and drawn him into those Sins that have destroyed his Health, and so threatned his Life?

Have I not by reviling and provoking Speethes, drawn him to the committing of those Vices
which have rendered him obnoxious to the Puhishment of the Law, and by that means satisfied
my own wicked Thoughts and Purposes of Matice and Revenge against him?

Have I not by Intemperance in Meat and prink, offended God's holy Majesty, prejudiced my own Health, endangered my own Life, and hereby finned against my own Soul?

The leventh Commandment.

Have I not been guilty of actually defiling my own Body, by lying with my Neighbour's Wife? Have I not, by lusting after other Women, nade my felf guilty of Adultery, Fornication and Incleannels?

y

And have I not given way to Uncleannels both

Have I labour'd to bring under my Body, by afting and other Acts of Mortification, so that all to vil Concupiscence might be hereby suppressed? Have I not pamper'd my Body by inordinate it ing and Drinking, and by cherishing unclean houghts, Purposes, and Defires defiled my Soul?

so A Treatife of the Sacrament

Have I not wilfully ran into those Houses, cre where I might meet with Temptations to Uncleannels, or us'd any Provocations thereunto?

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Have I used filthy obscence Words and speeches, wi or been gullty of immodest and unchaste Beha-rig viour; Or have I delighted in the Companyof ing

those who have been guilty thereof?

Have I reproved such Discourses and Actions, when I have happened to have been where they have been used? And have I used all those Means that I ought to encourage Chastity and Purity in my felf and others?

The Eighth Commandment.

Have I not been satisfied with that Station and Condition of Life, wherein the Providence of Dif God has plac'd me?

Have I not through Idleness and Neglect of my orth particular Calling, run into Debt, without hopes

or purpoles of repaying them again?

Have I not out of an inordinate Defire of Gain, or to gratifie my Pride and Ambition, launch'd for out into Trade beyond what the Stock I had all would admit of, and by that means contracted I

fuch Debts as I am never able to pay?

Have I not cheated or over-reached my Neighbor to bour, in Buying and Selling; or any other was am of Traffick or Merchandizing? Or by breaking my Covenants, fraudulent Writing, false Weight alfe and Measures, falsifying my Word, or by and was

Have I not taken Occasion from the Know ledge'l had of my Neighbour's Necessity, to in creale

crease the Price of my Commodity, and thereby,

taken exceffive Gains?

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Have I, in all my Dealings and Concernments with others, taken Care to deal juffly and uprightly, and to do as I would be done unto, keepof ing a Conscience void of Offence, both towards God and Man?

The Ninth Commandment.

Have I, as often as I have been called thereunto, born Witness to the Truth, and that in Righteousness and in Judgment, without any Respect of Persons, whether they have been Rich or Poor ?

Have I always taken Care in my Ordinary of Discourses, to speak the Truth to my Neighbour?

Have I at no time encouraged fuch Reports in

my others, or been pleased with them?

Heve I not published the Faults and Failings

of my Neighbour to his Difgrace?

in Have I despised, or scoffed, or derided any one hid for his Infirmities, especially those that are natunad al ?

ted Have I not undervalued good Men, and applauded those that are bad, for Advantage sake, gh or to please a Friend? And have I not for the wal same Reason, given Man a false Charecter?

ting Have I not fuffered an innocene Person to be ght alsely charged with what he never did, when it and was in my Power to have cleared him by declar ing the Truth?

The Tenth Commandment:

Ha ve I not secretly in my Heart desired and wished for those Things that have been my Neighbour's, such as a Wife, his Servants, his Cattel, his Land, his House, his Treasure, ec.

Have I never taken any indirect Means for the obtaining of those Things, to the prejudice

of my Neighbour?

Have I not envied my Neighbour, and secretly wish'd him ill, for the Enjoyment of them ?

Have I at no time griev'd for my Neighbour's Prosperity, nor rejoic'd in his Losses and Calamities ?

Have I not undervalu'd and disefteem'd the Mercies it has pleas'd God to bless me with, because I cou'd not obtain something that is my Neighbours? And so have been like Abab of old who tho' he enjoy'd the Crown of Ifrael, and fo had Lands and Poffessions enough of his own, yet he valu'd them not, nor, could he take any Satisfaction in them, because he had not Naboth's Vine yard?

Thus having examined thy felf by these Heads thou wilt in some measure see how greatly tho art guilty before God, and what need thou has to humble thy felf before him, in a Sense of the Unworthiness.

But because every Duty as well asevery Bleffing B is fancilied by the Word of God, and Prayer, sexami the Apostle tells us, I Tim. 4, 5. before you beg which this great Work of Examination, address your seguilry sato God in the following Prayer. A Praye

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A Prayer to be used before Examination.

O Most infinite and eternal Majesty, before whom all things are naked and bare, be pleased in Mercy to look down upon a poor Worm before thee, who is now about to fearch into a desperately wicked and deceitful. Heart; but must despair of ever coming to know the Error of my Ways, unless affilted by thy holy Spirit; Voucbfafe therefore, O Lord, to give me such a Portion I thereof, as may enable me rightly to understand my Duty, and what my Breaches of it have been ; And is give me such a fight of my Sins, as may truly humble me, and make me sensible not only of my Danger, by provoking lo auful a Maj sty, but of my Ingratitude too, by offending fo gracious a God; which I bumbly beg for his lake who willingly feed his own Blood, that be might redeem me from all Iniquity, oven Jesus Christ the Righteous. To whom, with the Father and the eternal Spirit, be Glory and Honour for ever. Amen.

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10-And as it was proper to begin this Work of Examination with Prayer, fo it is necessary to end with it likewise. To which purpose thou may's use the following Prayer.

A Prayer to be used after Examination.

Bleffed God! I have (as then knoweff) been endeavouring to fearch into my own Heart, and to examine my own State; and these and many more, which I cannot recol'est, are the Transgressions I am seguilty of, O thou Judge of the World, which have

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been so often repeated, that they are now become fer- my midable to me for their very Number; and much more mila for the Aggravations of them: That I should thus sin grien against thee, under the Sound of the Gospel, by which them show call'st all Men every where to repent, and in con- the rempt of thy Long suffering, Patience and Goodness, am e yea, in contempt of thy astonishing Love manifested grea in my Redemption by the Blood of Jesus, in defiance Terr of thy great and precions Promises, and of all the Calls upon of thy Spirit, and of thy Providence? nay, O Lord, I my have trambled under Foot all my most Solemn Vous, treat Promises, and Engagements, and Resolutions; and thee returned to the Commission of Sin, even in contempt of all these: And canst thou, O my God, have Mercy an upon such a Wretch as I; I know I have most justly have provoked thy Wrath and Indignation against me, and much my Sins are gone over my Head as a Burthen too heavy for me too bear; they are more in Number than the Polls Hairs of my Head, and my Heart fails me because of to she abem, O Lord, forgive me the Sins of my Youth, and and the Sins of my Body, and of G the Sins of my Soul? my private and secret Sins, and the presumpteous and open Iniquities; Sins that I have Mere committed to please my self, and those that I have very been guilty of please others: Pardon, O merciful the I Lord, my unpremediated and rash Sins, and forgive, of the I beseech thee, those Sins that I have afted more deliber very rately : Forgive those Sins that I call to remembrance, fence and those which I have forgotten; pals by for nison Christ's Jake, O Lord, those Sins that have know Lore ingly committed, and likewife my Sins of Ignorance me: O Lord, thou hast said, That he which coverest his and Sins shall not prosper, but he that confesses and and for sakesh shall find Mercy: Lord, I defire to confess was

my Sins unto thee: O let thy Mercy blot out all my e misdeeds. And seeing the Remembrance of them is prievous to me, O let it not be grievous to thee to blor them out of thy Book. Thou knowest, O Lord, that the Burthen of them is to me intolerable; and that I am exceedingly asham'd under the sense of my Folly and d great Ingratitude towards thee. I have considered thy Terrors, Trembling and Feurfulness have taken hold is upon me: I have considered thy tender Mercies, and I my Soul is even wounded within me, for having fo treacherously and unworthing fersaken and offended thee: I have considered the tender Humiliation and Sufferings of my blessed Saviour, and my Soul suffers I an Agony of Love and Shame within me, for what I have done against my dearest Lord, who has done so much for me: I have consider'd the Beauty of Holiness, I and I loath and abbor my felf for the Deformity and Pollution of my Sins. Otherefore thou who delightest to show Mercy to repenting Sinners, thou God of Love and Mercy shew Mercy unto me. And thou Lamb of God who didst shed thy Blood for Sinners, and wert the Lamb stain from the Foundation of the World have Mercy upon me. And, O thou God of all Grates deliverme not only from the Guilt of Pollution, but from the Power of my Sins; I tremble indeed at the sense, of thy Wrath, and my Soul faints within me at the very Thoughts of being excluded for ever from thy Preof nishment of Sin: Theresore deliver me from it; Lord, and let not Sin henceforth bave Dominion over one: But enable me by they blessed Spirit to conquer his and subdue all my corrupt Affections, and every Lust nd and inordinate Appetite. Let the same Mind that essuas in Christ Jesus, be also in me, that the Life of

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Jesus may be fren in all my Actions, and the Image of Jesus may be formed in my Soul, and my Conversion may be in Heaven, while I am here on Earth. And now, O my God, I offer up, and devote my Soul and Body unto thee, a living Sacrifice. O let it be holy and acceptable to thee, through Jesus Christ; and let me be enabled through the strength that is in Christ Jesus, to walk henceforth before thee in Rightrousness and Holiness all the Days of my Life; which is but my reasonable Service. To this End, O Lord strengths me, O Lord stablish me, by the Might of thy Spiris, by the Power of thy Word, and by the Protection of thy Providence, that I may preserve and be faithful to the end, and so obtain a Crown of Righteonshess, through Jesus Christ our Lord. Amen.

Having thus directed thee what to do in order to be made fit to receive the Holy Communion, and carried thee through that great Duty of Self-Examination, which (as I have faid) the Apolle To firstly enjoyes, and lays so great a Stress upon; I will now suppose that having been at the Publick Worship of God upon the Lord's Day, that there thou may'st have heard the Minister give the following Advertisement to the People:

Dearly Beloved,

ON the next Lord's Day, I design, thro' God's grations Assistance, to administer to you in this Place, the Doly Sacrament of the Lord's Supper: And I beset all your bat do intend to partake thereof, that you take the chy a due Preparation so to come bither, as that 60 D may be glorified, and your own Souls comformed thereby.

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This Notice being given, I doubt not but it fills thy Soul, who defireft to be a worthy Partaker thereof, with awful Apprehensions of the great Work thou hast to do, in order to be a worthy Communicant. And therefore when thou comest Home, retire into thy Closet, and there (if thou hast not a Better) make use of the following Prayer.

A Prayer to be said by One who designs to receive the Sacrament on the Lord's Day following.

Most gracious and bleffed God, who hast not only given thy Son Jesus Christ to be offer'd up upon the Cross for the Redemption of poor Sinners, but hast also been pleased to give us sensible Pleages of thy Love of our dying Lord, for the strengthning our Faith in him, while we are in this World, by thy holy Institution of the Supper of our Lord; and I, thy poor unworthy Servant, having been this Day invited to that heavenly Banquet, bave a difire to come thither, but the sense! of my own Unworthines Thas hitherto kept me -back] (thefe Words must be omitted, if thou hast been ne the Lord's Tubl before;) (and then must be added instead thereof) Thas often hindred me] for what am 1, that I should be admitted to su at the King's Table ; Yea, at the Table of the King of Glory ; But O Lord, fince there are none worthy of thine Honour, but whom show makest worthy, O do show strengthen my Faith in thee, and make me worthy through thy Son's Worthiness; that so when I come to thy Table, I may have the Wedding garments of his Righteoufucfs to sower all my Impurities, and that there I may fee all

my Sins washed away in the Red Sea of his Blood and let the holy Spirit so sanctifie and replenish my Soul with thy Grace, that my Fears may be dispelled and my Faith may be strengthen'd and encreas'd unto thy Glory and the Comfort of my own Soul, for Jesu Christ his sake. Amen.

And having thus address'd thy self to God for his Grace: I will here in the next place surnish thee with a Form of Devotion for every Day in the ensuing Week, until the time of thy communicating comes; which is designed for the use of young Communicants, of which number I suppose thee to be one: Not but that it may also be comfortably used by them of more ancient standing in the Church, provided they are not furnish'd with better Helps; this being principally intended for those of an ordinary Capacity: And yet may properly enough bear the Name of

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Week's Preparation

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Holy Sacrament.

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As a Help to Young COMMUNICANTS.

Deverions for Monday. Conditions

Niending this Week a particular Preparation for Receiving the Sacrament of the Lord's Supper on the Sabbath day next following, according to the Notice given you at Church by the Minister, omit no occasion that may lend to spiritualize your Heart and Mind for that Service; And therefore when thou first awakest, not only Monday Morning, but also on every Morning, say,

Awake thou that sleepest, and rife from the

Dead, and Christ shall give thee Life.

In the Morning will I direct my Prayer unto

thee, O Lord, and will look up.

It is of the Lord's Mercies that I am not confumed, because his Compassions fail not: They

a Wicek's Preparation

ore new every Morning: Great is thy Faithful.

I prevented the Dawning of the Morning, and

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O let me hear thy Loving kindness betimes in the Morning, for in thee is my Trust.

At thy Rifing up, ufe this Ejaculation.

me this Night past, and delivered me from all Evil; no thou still continue thy Goodness to me, and keep me in thy Fear all this Day long, support my Weakness by thy Strength, and help me in my Preparation, towards a worthy Rectiving of the Communion of the Body and Blood of thy Son Jesus Christ: And grant, that the Prayers and Supplications that I shall offer up to thee this Day, may be effectual for the obtaining of that Grace I stand in need of, and the advancing of thy Glory, through J. sus Christ our Lord.

Mier which fay, Our Father, or.

Then add,

Bleffed be the holy and undivided Trinity,

Being now Drest d, retire into thy Closer, and the

A Prayer for Monday Morning.

O Brestelling and Eternal Majesty, whose East always open to the Prayer of thy Supplicants

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cants; yea, Load, thou art more ready to hear than we to pray, and often give it us more than we defire, and always more than we deferve, Pour down I befeech thee, upon a poor and miferable Sinner before thee, the abundance of thy Meicy, for the blowing out of my Transgressions, and the forgiving me those Sinswhich his my Soul with fear, through a Sense of thy Wrath, justly due unto me by resion of them : And give me, O Lord, that Grace which I am not worthy to ask, but through the bleff d Merits and Meditation of Jesus Christ my Lord; for whose sake I pray thee give me such a Preparation of the Soul, as may qualify and fit me for a worthy receiving of the holy Sacrament : Cloath me, O Lord, I befeech thee, with a Wedding Garmen, that I may not be as one speechless at thy Table for the want thereof; but that I may have Caufe to rejoyce in thy Goodness, and my Tongue may fing aloud of thy Righteoulnels, and I may be an acceptable Guels at thy holy Table: And to that end, O Lord, give me Repentance unto Life, forgive me all my Sins, Negligences, and Ignorances, aid endue me with thy holy Spirit that I may take heed to my Ways. as to turn my Feet unto thy Testimonies: Mortifie and subdue every unmorified and inordinate Affections in me : and To five grhen me by thy Grace, that by ordering my Conversation aright, I may glor fie thy holy Name. Enable me, through thy Grace, to withfland the Temptation of the World, the Flesh and the Devil; and with a pure Heart and Mind to follow thee, the only true Good, and my alone eniel Good. Vouchlafe, I beleech thee, to direct, govera.

govern, and fanctifie both my Mind and Body in the way of thy Precepts, and in the keeping of thy Commandments; that through thy All sufficient Grace, I may be kept and preserved from those Snares that are every where laid by that Tempter and Enemy of Mankind, that goes a. bout continually feeking whom he may devour, Give me Wildom, O Lord, that I may know what thing I ought to do; and Grace to perform whatever thou requireft of me. Let thy Love be shed abroad in my Heart, and let it kindle in my Soul fuch a Love to thee, as many Waters cannot quench, neither can the Floods drown, how high fuever the Waves of Temptation may arise against it. Finally, O Lord, do thou uphold me by thy mighty Power; guide me by thy Counfel, and in due time bring me to thy Glory, thro'thy Mercy, and the alone Merits and Mediation of Jefus Chrift, thy only Son, and my alone Saviour. Amenage of rom the a stanta and it go

West of Marie bank solder with vir the After thou haft thus made thy Addresses to the h heavenly Majesty, the following Meditation upon . the holy Sacrament, will be very proper. along there are no early free areas

A Meditation on the Holy Sacrament for Monday Morning here

Hen I confider, O Lord, thy dazling Holinels and thy unspotted Purity, and that one Day in thy Courts is more to be defired than a Thousand : I cannot but with the greatest Abhorrence and Self abasement condemn my own Heart, that has fo long prefer'd the flinking Puddles of this World, before the pure and christalline Streams A TOYON

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Streams of the River of the Water of Life; and Toys fo darable and fo immense ! Lord, how great is that Glorious Redemption that thou haft purchased for me ! And well may I call it Glorious, both with respect to the Price that was paid for it, which was no less than the precious Blood of thy only begotten Son ; and also with respect to what I was redeemed from, which was thy flaming Wrath and Indignation, and the Effect thereof, everlasting Destruction from the Presence of the Lord, and from the Glory of his Power: How can my Heart be at all sensible of such a Mercy, and not cry out, O how great is thy Goodness which thou hast prepared for them, that fear thee before the Children of Men ! But wilt thou help me, O Lord, to confider what was my State by Nature, that so great a Price must be given for my Redemption : Alas! it was no other, but a State of Darkness and Affliction, a State of Wrath and Death, even of eternal Death; a State of Bondage and Fear; and which is yet worse, a State of Misery and Sin. And shall I be fo fond of this State, as to continue in it after thy Son has flied his Blood to redeem me from it? Or shall I despise this Redemption, and not hasten to be Partiker of his Blood, and all the precious Benefits thereof? It was, O my God an Act of my most tender Mercy to offer up thy Son to Death for me; and O what Ingratitude must I be guilty of towards thee, as well as Cruelty to my felf, if I neglect to great Salvation! And how shall I escape thy nanost Wrath, if thenounce my bleffed Saviour, and exclude my felf from any Interest in his Death! And, O my dear and

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and bleffed Jefus, didft thou by thy own bitter Sufferings, and Oblation of thy felf upon the Crofs, and make a full and complear fatisfaction for the Sins of the Whole world, and can there be any Thing more dear to me than the Remembrance of this thy dying love? Or more worthy to be retain'd in my Memory, than the Redemption of the whole World! Redemption is, methinks a Word that founds fo fweetly in my Ears, that I could dwell upon it for ever 1 O what a Mine of Mercy does that Word import! 'Tis Toy unspeakable and full of Glory ! To be Redeem'd ! It is to be translated out of the black Confines of Eternal Darknels into a State of Light that's truly marvellous? yea, to be brought from Death's dark gloomy Prison, into the bright and glorious Regions of Light and Immortality! Out of a State of Wrath and Indignation, into a State of the tend reft Love and Mercy And does not this deserve, O Lord, that I should ever be Commemorating this thy Redemption of me, and of this World, with humble Transports of exceeding Joy ! 'Twas for this End, O Lord, that thou wast pleas'd to institute thy holy Supper, at a perpetual Commemoration of the precious Death, until the fecond Coming : And, O how base and wreiched is my sinful Nature ! that! should need thee bei g put in Mind of that which I ought always to remember ! Can there take be any thing that can be tray me into fo vile, and fo ingrateful a Forgetfulnels! Owith what shame my Face is cover'd, to think a falle and deceitful World, fhould ever make me so forget thy Agonies, thy bleeding Wounds, thy PH.

bitter Death and Passion ! Ah ! my dear Lord ! Is it so hard a Matter to keep up the Remembrance of thy dying Love, that thou (hould'if need thus to commemorate thy Death by such emphatical and lively Symbols of it! And to enforce this thy Command by putting me in mind of thy next Coming! Methinks without all this, my Love for thee, excited by fuch wondrous Grace and Mercy, shou'd have flim'd out to that degree, I shou'd have teampled all Things under F. ot, as drofs and dung, that fhou'd have flood in Competition with my Saviour; and scorned and defpiled all other Knowledge, but that of Jelus Christ, as Crucify'd for me, and took delight in nothing but the Contemplation of thy great Sufferings, and that wondrous Love that was the Cause of 'em : Ah! Bleffed JESUS! How shall I stand before thee when thou com'st again ! And how shall I behold thee in the Glory of thy Pather, if I should now forget thy Sufferings for me; and wilfully neglect thy last Commands, the highest Tokens of thy Passion for me; and which to evidently shews me how folicitous thou art, left I should lose the Benefit of thy redeeming Blood, when thou hadft shed it. My Heart, O Lord, is wounded within me, that I have forgot thee so long already, and have so often turn'd my Back upon that holy Banquet to which thou hast invited me ! O Pardon, blessed Lord, the great Ingratitude and unaccountable Supine. ness of such a Wretch as I. Now, Lord, I defire to come to thee: Now I defire to confess to thee: and come before thee with a broken and a contrite Spirit, and jet with a restored Faith, and a

reviv'd Affection. O Lord, receive me, tho' cover'd with my Tears and Shame, yet ravish'd with thy Love too: And, O my dearest Saviour, wilt thou fo Grengthen both my Faith and Love, that benceforth I may live with thee for ever ! That nothing may divide thee from me any more: Not suffer me to be diverted from thy Service, neither by Business, Interest nor Relations, nor Friends, nor any Indisposedness either of Body or Mind. And help me now to live with thee, in fervent Prayers and boly Meditations, until I meet thee in the holy Sacrament, there to commemorate thy Death, and to receive the Pledges of thy Love, and the Symbols of thy special Presence here, until thou shalt translate me to that glorious Presence of thine above, where there is Fulness of Toy and Pleasure for evermore. Amen. Hand the recent when i

Having thus finished thy Morning's private Devotions, it will be convenient, if thou hast Time and Opportunity, to attend the publick Prayers also: But if thou art hindred by unavoidable Occasions, they may be omitted: For the Father of Mercies requires of every one according to what they have reteived; and not according to what they have not.

In the Evening It will be proper to begin thy private Devotion with the following Meditation.

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A Meditation upon the Holy Sacrament for Monday

Evening.

out hereteray fich as 1) Oft thou remember, O my Soul, that thou are to appear before the Table of the Lord? And doft thou not know that the Service thou art to offer to God, is a reasonable Service? If so, then furely we ought to examine why we go thither, and how we ought to go thither, and how we ought to be prepared. Is it not one End of thy going to obey thy Saviour's Commands, and to acknowledge his Sovereignty and Power over thee? And is not another End of it to commemorate the dying Love of thy Redeemer, and to receive new Pledges of thy Interest in it? and fure this Love of Christ should be reciprocal, and bind thee fast, O my Soul, in the inseparable Bonds of Love to him, who thus first loved thee : For, O how much ought'it thou to love, to whom so very much has been forgiven? Nor shou'd this Love of thine be only to the Head, but to the Members also! For certainly they ought to love each other, whom their great Father has fo lov'd, as to give for them his beloved Son. They also should be heedful of their way, whose Journey's End is in eternal Bleffedness; fince the beloved Bosom Friend of Jesus, tells us, That they who hope for Heaven should purify themselves as God is pure. Not that thou canst attain to the Perfection of the Eternal Father, but that thy Holinels and Purity should be of the same kind with his, altho' thou fall'it far short in the Degree. Then touze thy felt, my droufie Soul, and raife up thy Affections to eternal

eternal Things: Which when thou doft, thou can'ft not but contemn and fet afide all worldly Glories; and look down with Pity on those that foolish admire 'em, but never envy such as do enjoy 'em, in vain did the bleffed Jesus become a Man of Sorrow, and make himself acquainted with Grief, to purchase for us the Joys of the Kingdom of Haven, if heavenly Things shou'd not, in our Aff. Rions, obtain the greatest Value and Esteem. Thou, O my Saviour, art my only Hope, for thy Loving Kindness is better than Life : In thee, whatever I can want, may be enjoy'd; and thy Fulnels exceeds my utmost Desires. In thee I find the Protection of my Prince, and the in mitable Fidelity of a real Friend; in thee I find the Care of a Compassionate Father, and the tender Kindness of an indulgent Mother: I have no need of any Advocate with the Father but thee; and shall need no other Instructor, if thou vouchfafe but to be my Teacher: What can wish for more, if I can but from a real Feeling and Experience, say, Thou art my God ? In be ing fo, thou are all things to me; for in thee lone, all good is comprehended: Thou are really pleafant to all those that truly relish spiritual Things; but are not fo to the deprayed Palates of worldly-minded Men, who can only relish the Food of Senfe. And therefore, O my Soul, ha ving God for thy Lord, thou may'ft chearfully come to this Feaff, and shalt find the Reception of a welcome Gueft : 'Tis true, thou art not yet perfectly clean, for fill some of the running Sores of Sin lark feeretly within thee, but go however that thou may'ft be cleanfed : He that fo earneftly and

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and kindly invites thee to his Supper, and sees our inmost Thoughts, has Compassion on our Infirmities and Miseries: He that so freely invites us, will undoubtedly, O my Soul, receive us, and with his liberal Fulness supply all our Defect: Haste then, O my Soul, to thy holy Table; and partake of that pleasant Banquet; go all inflam d with Love, and with Desire; and quench thy holy Thirst at the eternal Spring of Living Waters.

A Prayer preparatory of the Holy Sacrament for Monday Evening.

Most gracious and bleffed Lord, the Father of Mercies, and the God of all Consolation, my mind is even swallowed up in the Admiration of thy wondrous Bounty, and leseth it self in the Contemplation of the inexhaustible Ocean of thy Compassions, and at the same time am almost confounded with Griefand Shame, to think how unworthy I am of that great Love which thou hast manifested to me : O thou Judge eternal, hadft thou called me to account how I have kept thy Precepts, and what Profit I have made of the Talent of thy Graces, I should have long ago been caft into utter Darkness, instead of being thus invited to thy Table: For I have exceedingly offended and broken all thy Commandments, and abused thy Benefits; I have not been in the Duties of thy Service, nor zealous of good Works, not wean'd from the Love of the World, nor fervent in thy Love; which requires the whole Heart and Soul. It is the prevailing Power of

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my Sins, and want of Love to thee, that ritan makes me fear to approach to thy Table, tho' my Lore Soul breathes after it : I am as it were divided, and in a Strait between two: For on the one Hand, those Words of thine, O my Saviour, unto the Disciple, Except ye eat the flesh of the Son A M. of Man, and drink his Blood, ye have no Life in you, I would gladly feed upon this Bread of Life, and receive at thy Table the Pledges of thy Love; but then, on the other hand, when I consider tho the Words of the Apostle, Whoever Shall eat this Bread, and drink this Cup of the Lord Unworthily, Shall be guilty of the Body and Blood of the Lord; 1 am afraid, lest by reason of my Unworthiness, I should get a Curse instead of a Bleffing : I come therefore to thee, O Lord, the Fountain of Met. cv. hoping that thou will make me clean; I come to thee, the good Samaritan, hoping that thou wilt cleanse my Wounds, and pour into them the Oil of Confelation. Unto thee do I open my Grief, O thou great Physician of Souls, for thou only haft that Balm of Gilead, that can cur all my Diseases. When I look upon my Sins, they cause me to fear and tremble; but when I behold thee! as the Father of Mercies, I am encouraged to hope in thy Goodness. And fince, 0 bleffed Saviour, thou didft endure fuch bloody Sweat in Garden of Geth/emane, in which thy very Soul was forrowful unto Death, and fufferedit to many Pains and Sorrows on the Crofs, by thole bitter and bloody Sufferings of thine, I bescech thee to purge and purifie me that I may not only be prepared to come worthily to thy Table, but also be made meet to be a Partaker of the Inhe-

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Tuesday's Devotions,

A Meditation upon the Holy Sacroment for Tuesday
Morning.

Thou art invited, O my Soul, unto a Royal Banquet, to the Table of the Kings ; and thou hast now but five Days time to put thy felf into a readiness for thy appearing in so great a Presence. Consider therefore what Qualifications are requisite for thee to appear in there: And furely one eff n ial and most necessary one is Love: For without Love, there is none can be a welcome Guest at his holy Table: And how Omy Soul; art thou fure that thou lovest him? Let us therefore consider the Properties of Love : They are often, if not always in my Thoughts. whom I love with a fensible Passion. My Mind s ever looking towards 'em; and I am delighted in their Company and Conversation; endeavouring by all means to infinuate my felf to their Humours, and studying how I may please them : And if they'll let me know how I may do it, how glad am I to take that Opportunity: Nay, I can often put a force upon my Inclinations, and cross my own Will, to follow theirs. Again, I love they hould be honour'd and respected, and do whathever I can to make 'em fo; and when they are Nay, I am troubled when others have offended them, or have done them any wrong: Examine

now thy felf, my Soul, whether thou findest these Properties of Love acting themselves towards thy dear Redeemer : Hast thou express'd that tender Love, and that Regard for him on all Occasions? Is thy Heart wounded, now thou art going to behold his Wounds? Wounds that thy very Sins inflicted on him. He may be displeas'd, if it be but for the Defects of my Love, and the Coldness of my Affection to him, who hath deferved to be remembred with the greatest Passion by me; for I have long proteffed Love to him, and have received many Testimonies of his Kindness to me, and given many Affurances of mine to him: And yet how pale and dim are all those Marks of Love to him, that are so plainly visible in me to others? For am I ever looking towards him? Or doth he often present himself before my Mind? Or dorh his Absence give me a sensible Affliction? Am I delighted in his Company? And never better pleas'd than when I am going to him? And e're I go about to do a thing, do I examine rather what will please him, than whether I shall do it ? He hath made known his Will in his Word, and am I mok foilicnous to know and understand it ? Can I forfake my own Will, chearfully to follow his? And am I griev'd because Men keep not his Law? O bleffed Jesus! Thou that were willing to excuse thy drousie Disciples on thy Passion night, thou knowest our Weakness, and how exceeding hard it is to keep our Minds fledfastly fix'd on things that are invisible; and in great Piry therefore half instituted the Holy Sacrament for a frequent Remembrance of thee, and to represent thy

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le felfand thy Love more sensibly to us, that thereby going from Grace to Grace, our Love may in due time be perfect, and we may also be intire and want nothing. This Hope encourages me to go to thy Table, tho very unworthy to be entertain-ly ed here. And there I hope my Lord will meet me, and speak kindly to me, as one that defires to love him more and more. He invites us thither to increase our Faith, to nourish our Love, and to strenthen our Hopes, and excite our Gratitude, and exercise all our Graces; and therefore, O my Soul, do not thou refuse his Kindness, because I desire and long to have my Heart abun-

dantly enlarged to love him more.

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But firft, O my Soul, let us examine our felves, and see whether this be indeed the very Sense of our Heart, that we really love to please him in every thing; and heartily defire to make a farther Progress in this Love, and to yield a willing Obedience to all his Commands: And here have we not Reason to acknowledge the soolish Wandrings of our Affections from him, and to blush that we fall so short of our own Resolution? And is it not then our Duty to excite our selves to greater Watchfulne is for the time to come? Surely the Remembrance of our former Coldness, should put a greater Heat into us; and a Sense of our Lukewarmnels, inspire us with a more ardent Zeal: Let us renew our Vows again to our Beloved, and tell him that our Life and Love to him, shall be inseperable; and that the Thoughts of Death are easie to us, because it will let us into such a State, wherein our Love to him will be made perfect. But can we hope

for Increase of Love, unless he graciously affift the us with his All quickning Spirit? Come then, me no Soul, let's go to him before-hand, and implore fer him to raise those Aff. Etions in us, which we an un not able to produce in our felves; that we may ma be brimful of Love, and may go back as full of the Joy, to find our Love increas'd by those bleffer and Pledges of his Love we receive from him at his the Table.

A preparatory Prayer for the Holy Sacrament, for Tuelday Morning.

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Oft gracious and eternal Majesty, the Lord and Author of Life, and the Dispencer of Grace and Peace, and of all Comfort: 'Tis alone of thy great Mercy that I am not confumed; that I have not long fince made my Bed in Hell and that I lie not now groaning upon a Bed of Sickness; but that I am invited by thee to Feat at thy Table: I might have loathed the Food a my Body, and Blessed be thy Name, thou art gi ness which we are opportunity, and some Appetite also, which to receive the precious Food of my Soul. The sho Grave might have been my Habitation, and the Jese Worms my Companions, and I have been turned put into Rottenness and Corruption; but now through war thy Goodness I am going to thy House to be the suffe Companion of thy People, and to be a Guest a poor the Table of my King, that my Soul may be nourished to eternal Life. This, O Lord, is the marvellous Mercy, and because thy Compassion thee this there that I have too many Ways violate be ashamed) that I have too many Ways violate. thy righteous Laws, broken thy Covenant, and not only neglected, but even refisted also the Offers of thy Grace, and render'd my felf thereby unworthy of eternal Life : And yet thou haft made me thy Son by Adoption, and hast sown the immortal Seed of thy Word in my Heart, and hast also put thy holy Spirit there, to further the increase and Growth thereof: And yet notwithstanding this Care, how little have I recovered of thy image, in Wildom, Righteoulnels and Holine is, which hath been miferably defac'd by S'n? How coldly have I entertain'd the Motions of thy holy Spirit, and how barren and unfruitful have I ben in the Knowledge of Jesus Chrift! And, O how does my own Shame and Consussion cover me, when I consider, that after I have heard so often of that great and awful Day of Reckoning, in which thou wilt render to every one according to his Works, I have yet been so prone to follow the sading Pleasures of this prosect Life as if there was neither Hansi this present Life, as if there was neither Happiness nor Misery to be found in another: By which Carelessness of Futurity, that Faith which he should serve me, might justly condemn me; and Jelus, my most Compassionate Redeemer, might put on the Countenance of an angry Judge towards me. But for ever adored be that long-the suffer Goodness and Mercy of thine towards poor Sinners, which gives me the least Ground be to hope in thy Mercy, and presents me with athe nother Opportunity of humbling my felf before on thee, of intreating thy Favour, and deprecating thy Displeasure, and vowing my self again to thy Service. And, now Lord what wait I for? Even that

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that thou, O merciful God, wilt have Mercy up. on me? according to the Multitude of thy wit Transgressions: For the my Sins have been many, and mine Iniquities more than can be rec. for kon'd up, yet in that Son of thy Love, the Lord and Jesus Christ, thou hast treasured up those height the and depths, and lengths and breadths of Divine the Love and Grace, that are incomprehensible. And div there is fill, thro' thy Mercy, remaining in my Heart, some Esteem of that Love of thine, and as an Effect thereof, a Defire to love thee above all things, and to be made like thee, even to be purified and sanctified throughout in Body, Soul and Spirit. It is not, O Lord, by Works Righteoulness that I have dore, but by thy Mercy that I hope for Salvation, through the washing of Regeneration, and the more perfect renewing of the Holy Ghost; which is what I humbly wait for, and do earnestiy defire may be more abundantly poured down upon me; that I may be enabled thereby to walk before thee hereafter in all Sobriety, Righteousnels and Humility, endeavouring to perfect Holiness in thy Fear. Vouchsafe me, O'Lord, some Earnest of this Grace when I shall present my self befort thee, to commemorate the Death of my Dying Saviour, who was wounded for my Iniquities and bruised for my Transgressions: O that might then feel my Heart so transported with Divine Love, that it might entertain no othe thoughts, but such as set before me the Greatne of that Love, which I owe to him who died for Sou me. And let a sense hereof replenish my

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with holy Thoughts + lift me up in holy Meditations, and fill me with devout Affections, that I may be able hereafter to do and suffer all things for his fake, and never forget how gracious he is? and how good I have resolved to be. Without thee, O Lord, I cannot ascend up unto thee; and ne therefore I beseech thee, let thy holy Spirit in its nd divine Inspirations accompany me, in all my Meditations, Prayers and Praises : That to attending upon his holy Service with Love and Delight, there may be an happy meeting between meand my Saviour; and fuch an inseparable Union contracted, as may be at last consummated in eternal Love, and Joy in his celestial Kingdom: To whom, with thee, O Father, and the ever bleffed and holy Spirit, be everlasting Praises, Honour and Glory, World without End. Amen.

A Meditation upon the Holy Sacrament for Tuelday Evening.

My Soul, hearken a little unto me, and let us contemplate a while on the Wonders of Divine Grace: For notwithstanding all thy Vilenels and Unworthinels, thou art invited to a Feast, a holy Feast, a Banquet of Divine Love; and thy gracious Lord is the Master thereof; and which is much more surprizing, he himself who invites thee, is the Chear that is provided for thee: Such a Feast and such Provision was never mide before but by himfelf : With what Humility, with what Thankfulness then oughtest thou to accept of this Invitation; For should we

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not accept of it by willingly Feafting on both inft Spiritual Dainties that are set before us, how tem can we think the Master of the Feast can take it that otherwise than a Despising of his Love, and an cap Undervaluing of the Chear he fets before us? For he does not only invite thee to come, but to Eat and Drink : Doft thou not hear him, faging to thee, Come, Eat of my Bread, and Drink of the Wine which I have mingled ? Come, Eat, 0 Friends, Drink; yea, drink abundantly, O my Beloved : Canst thou desire a freer Invitation, a more hearty Welcome? Then let thy Care be, O my Soul, to prepare thy felf for such an Enteriainment; that thou may'ft appear befire him in as holy and becoming a Manner as thou art able : Let us go with that Joy which fuch an Invitation calls for from us : Let our Meditations of him be sweet, and let us mention the Lovingkindness of the Lord, according to all that he hath bestowed on us, that his Name may be remembred in all Generations! Let us go with raised Affections towards him who has loved us at fuch a rate as none ever loved like him : Well may we say indeed of him, his Love to usis wonderful! it does not only exceed the Love of Women, but it surpasseth all Comparison : And the way to be sensible of this, O my Soul, is to confider what thou hast been, to whom such Love is shew'd : Hadst thou been a Subject, a Friend, one that had by Services oblig'd him, it pleased had been indeed something; but on the contractions ry, thou, O my Soul, haft been the perfect Re. Wit verse of all this; for thou hast of a Subject, the turn'd Rebel; of a Friend, become an Enemy; and

h instead of obliging, hast shew'd the greatest Conw tempt, and preclaimed the most open De fiance it that's possible against him, entertaining his most n capital Enemy in thy Bosom: And what can more enhance the Greatness of the Love of our Lord, than that while we were Enemies, Christ of as is without Parallel! And such Love, as ought o to raise in our Souls, the most grateful Affection to him, who has shewed such Love as this is to us. Come then, let us go, my Soul, and Commemorate this Love; Let us behold in the breaking of n the Bread, the broken Budy of our dying Lord! Yea, and broken for us, even while we were Ee, nemies to him: And this too, to fave us from our Sins, even from those Sins that were his Ben trayers and Murderers; and that caused that Difference between him and his Eternal Father, while our Sins were imputed to him, that he cry'd out upon the Cross in the Bitterness of his Soul, My God, my God, uhy hast thou for saken me ? My own Disciples have forsaken me, one of 'em has betray'd me and fold me, and another has deny'd me, and the rest are fled from me; my of own People have gisown'd me, and preferr'd a Murderer before me; and all the Powers of Darknels are against me; yet I can bear all these h Things well enough; but O my Father, and my God! Have I not always done the Things that pleased thee? then how can I bear the Withdrawings of thy pleased Face! Bear thy Withdrawings from me, and not cry out in the Bitterness of my Soul, My God, my God, why ; af thou forfaken me ? Canst thou, my Soul, hear

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thy Redeemer thus cry out on thy Account (for he was bruised for our Iniquiries, and wounded for our Transgressions) and shou'd it not dissolve thee into Tears, even into Tean of Blood, if it were possible? Go then my Soul, and see what such a Sight will work upon thee! See when the Wine is poured out, thy bleeding Jesus pouring out his Blood for thee! That precious Blood, one Drop whereof is worth a thousand Worlds! And let thine Eyes, my Soul, affect thy Heart ; and raile thy Hatred against Sin, which cost thy Saviour such a Price expiate. Nor can it sure be otherwise, thou'lt but think thou heard'ft his dying Groans : if thou wilt but regard his Agony and bloody Sweat, his Cross and Passion; and that 'tis through the Vertue of this voluntary Sacrifice, that thou obtainest Forgivenels of thy Sins. O dearest Lord, I carnot be content to lose my Share in this great Love of thine; and feeing thou haft bid us to Commemorate it, I hope we shall as perfectly partake thereof, as we do of that Feat to which thou half invited us. O bleffed Jesus, I acknowledge the to be the Lord; thou art the only begotten Son of the Father, full of Grace and Truth : Thou art the Way, the Truth and the Life; I humbly adore thee, and devote my felf everlastingly to de une less and nules

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A Prayer preparatory for the Holy Sacrament for Tuelday Evening.

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O Most Incomprehensible and Eternal Majeity, who dwelleth in that Light that's inacceffible, and which no Mortal can approach unto; behold, O Lord, from Heaven, the Habitation of thy Holiness and of thy Glory, a poor unworthy Worm, now grovelling at thy Foot-stool, as afraid to present my self before so holy a Majesty: And tho' thou hast been pleas'd to stile thy self the God of all Grace, yet even that abundant Grace which invites me to thee, abashes me 100, when I reflect upon my shameful Ingratitude to such undeserved Love : But fince, O Lord, thou art forich in M. rcy as to permit repenting Sinners to draw nigh to the Throne of Grace, I defire with the humblest Reverance to prostrate my felt before thee, the Searcher of all Hearts, not to excuse, thou knowest, but to aggravate my Faults, to acknowledge the Justice and Equity of thy Laws, to condemn my felt for opposing thy Sovereign Authority, and for not vowing to thee, the most fincere and hearty Obedience during the rest of my Life. I am conscious to my self that I have done so much Evil, and so little Good; been so eager in the pursuit of the things of this World, and so cold and unconcern'd about the things of Eternity; so unmindful of my Promiles, unthankful for thy Benefits, and unfruitful in the Knowledge of the Lord Jesus Christ; that it is even a Wonder of thy Patience, that I am Aill alive, and not cut down like a barren. Tree, E 5

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that cumbers the Ground: For ever praif d be thy Holy Na. se, for the Long fuffering, Mercy and Goodnes, which hath hitherto spared an unprofitable Servant, who hath in every respect so greatly offended against thy Divine Majesty: For I have not given thee that Honour and Service. which I owe to my Almighty Creator; nor been affected as I ought with the infinite Love of Christ my Redeemer ; nor fellowed the bleffed Conduct and Motions of thy Divine Spirit, which they hast fent to renew and fanclifie my Affections, and draw me to thy Obedience; I have not lived according to the Faith which I profess, but have behaved my self too often, as if I dreaded not thy Pbreatnings, nor valued thy Promifes; as if I fear'd not thy Vengeance, nor cared for thy Rewards; and as if the Lord Jesus Christ should never come to judge the World, and render to all Men according to their Works. O Lord, I defire heartily to repent of all those Sins and Offences which I have committed against thee; and to dedicate my felf absolutely to thy Obedience : Affist and strengthen me mercifully by thy Grace I befeech thee, that I may perform my Vows unto thee; and row that I am going to thy holy Table, to commemorate the Sacrifica of my Saviour, to give further Testimonies of my Love to thee, and receive new Tokens of thy Love to me, O Lord, be thou pleas'd to make thy felf powerfully present in my Mind; reprefent thy felf and thy Son Jefus fo truly to my Thoughts, in all thy Wildom, Power, Goodness, Holiness and Truth, that I may never forget thee and any more; but feriously reverence thee, love thee, as m Ec.

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rejoyce in thee, trust in thee, and obey thee all the Days of my Life; imprint the very Image of thy Son upon me, that I may carry him even. in my Heart, and have his holy Life and bitter Death and Paffion continually before my Eyes ; and in all things confirm my felf to his Will, and fashion my Conversation after his holy Example. Pur fie me, O Lord, I beseech thee, from all the remaining Filthiness of Flesh and Spirit, that I may perfect Holinessin thy Fear, all the Days of my Life. And all I beg through the alone Merits and Mediation of Jesus Christ my Son, and my alone Saviour. Amen.

Wedne day's Devotions.

A Meditation upon the Holy Sacrament for Wednesday Morning.

Consider, O my Soul, how much thou hast been wont to be delighted with Wonders, and with strange and unusual Sights: Can'st thou make no Advantage of that Observation? Is there nothing presents it self to the Eyes of thy Mind, that's wo thy of thy Admiration? Behold, O my Soul, here's a Wonder of Wonders, which thou. art ca'led to feed thine Eyes and Heart withal. GOD is come down to dwell in Flesh! This Flesh is made a Sacrifice for Sin, he invites et thee to Feast upon that Sacrifice, that shou may'st as it were be incorporated into him and s, dwell in him, and he in thee; O marvellous and wondrous Sight indeed! And the Effect of is marvellous Love! What Sight was ever like

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to this, to fee the ever-bieffed Son of God be in made a Curse, and dying on the Cross! To see the only begotten Son of the eternal Father, bleed ing as a Malefactor! To fee the glorious King of Heaven, truly laying down his Life for his own Rebel-Subj. &! Are not such Sights as thefe, O my Soul, enough to fil thee with the greatell Admiration. And this is yet another Worden that thou, O my Soul, should'st be called to the Commemoration of this windrous Love; and not only fo, but also to be made a Partaker of that Body and Blood, which was thus offer'd up to God! And after having faid thus much, is it not likewise very strange, that I should be for dull and heavy, and my Affections to cold! That my Hunger and Thirst, my Love and my Joy should be no more excited at the very Motion of going to the House of God, to make a shank. ful Remembrance of his Death. How often haft thou thought, O my Soul, that the bleffed Angels live a happy Life in their holy Employments, of giving continually Praises and Adorations to God? And why then do we not go with greater Alacrity and Willingness into the Courts of the Lord, to do this in remembrance of Christ, which the fe heavenly Creatures do not do, be cause our Lord took not hold of the Nature of Angels, but of the Seed of Abraham, for whom he hath prepared also this facred Food of which they never taffed : For unto which of the Angels faid he at any time, Thou art my Son, this Day bave I begotten thee : And therefore, O my Soul, if thou art defirous of Honour, here is the Way to it ; for what greater Henour and Dignity

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nity can there be, than to be so nearly related to the Lord of all? To be a Member of his Body, who is the Head of all Principalities and Powers? The Treasures of Grace and Glory are fet open, and by these Signs of his Body and Blood, he would make them over to thee. But then if thou defigned, O my Soul, to come to this holy Table, take heed that thou be'ft furnished with a Wedding Garment, that so thou may'st appear like the Bridegroom's Friend : Confider also that none but chaste Eyes should behold the Symbols of his Presence: And then how clean that Mouth should be, which presumes to receive the facred Bread! And how Celestial oughtest thou to be, when thou aspirest to an Union with thy Heavenly Lord! Examine thy felf therefore, O my Soul; search into thine own Heart, and be careful to be emptied of all that will not agree with this facred Food, that so thou may'st come to his Royal Banquet, without danger of eating or drinking thy own Damnation there, in not rightly discerting the Lord's Body: Empty thy felf therefore of all proud and felf admiring Thoughts; and b ware that no fecret Love of Sin lurk in thee. Divest thy self of all world y Cares, and in all thy Defires, let the Lord have the first place. Seek only the Riches of his Grace, and the Pleasures of his Love; suffer not any unruly Passions, or vain Thoughts to lodge within thee; but only devout Affections, and ferious Thoughts: For this spiritual Food affords no Nourishment, but what is drawn forth like the chewing of the Cud, by Meditation. Let all Malice especially, O my Soul, be laid aside whe.

when thou comest to the Table of thy Lord; the God of Love will not ab de with Hatred, nor they Mercy to those that are unmerciful: but on the contrary, the Merciful shall find Mercy: For the Heavenly Majefty must be approach d by a Faith that works by Love; but a Faith not accompany'd by Love, can receive no Nourishment. Therefore draw nigh, O my Soul, with an humble Heart, to participate of the broken Body of the Lord. If any thing can make thee hate Sin, it must be such a Sight as this: And if any thing can work thee to a new Obed ence, it must be thy Lord's Obedience unto Death, and the thoughts of Christ our Passover being crucified for us. Think then, when thou comest to his Table, that thou feeft him hanging on the Crofs ; think that thou feeft him spreading out his Arms, and refigning himself to the Will of God: That thou beholdest his gaping Wounds, and the Bl od trickling down his facred Body: Think that thou hearest him fay to thee, Did Inot love thee, when I bled to death for thee? Did Inot love thee, when I thus enter'd fo much Pain and Sorrow for thee? Could I do more for thee, than thus to Die, to deliver thee from Death? And then, OmySoul, think what thou oughtft to answer what am I, may'ft thou well fay, that thou shouldst leave the right Hand of the Throne of the Mai fly on high, and come to visit me? Am I dearer to thee than thy own Life, that thou fhouldit part with that to fave me? Dost thou love me better than thou loveft thy felf, that thou fhould'it fhed thy own Heart's Blood to make me happy? O how unfathomable is thy Grace! And what

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unsearchable Depth of Love is this, that thou hast opened to me! And, O how happy do I think my felf in being interested therein ! How do I wish that I had the Heatt of a Seraphim, that I might be all over Dove, and find my Soul affeeled to that degree which I desire, and which thou infinitely deservest from me ! O my dear Lord! I shall even faint for the Longing I have to Love thee, as I am beloved of thee! And if that cannot be, at least possels me with such a. Sense of thy Love, and such Thankfulness for all thy Favours, as may bring me to thy Table with such raised Affections, as many through thy Worthinels, render me a worthy Gueft when I come there: That to I may luck and be fatisfi d with the Br afts of thy Confolations, and milk out and be delighted with he abundance of thy Glory. Medodinas o nash

A Morning Prayer for Wednesday; Preparatory for the Huly Sucrament.

Omnipotent: and Glorious Majesty! Thou art that high and lofty One that inhabitest Eternity, and dwelleth in unapproachable Splender, enthron'd in the midst of all the Heavenly Host, who are continually a lebrating the Praises of thy glorious Name, which is excellent through all the Earth; The Light of thy Countenance is better than Life, and one Day in thy Courts, better than a Thousand: And tho' it is esteem'd so by thousand of Angels and Saints, whose Hearts do but n continually with love to thee, yet have I preferr'd even my very Sins and Lusts before thee; and been one of those south

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and fenfual Wretches, that have loved every thing better than thy felf, norwithstanding thou haft given me lo great a Testimony of thy Love, in fending thine own Son, thine only begotten Son, to die for me. I must confess, O Lord, that while others have given their Lives for the Love of their Saviour, I have been unwilling to take the Pains of a few serious Thoughts about thee; my Mind at the Best, being apt to start away from that necessary and heavenly Employment: So that I have found it hard to think of thy Love, and of thy gracious Kindness, without Interruption, tho' but for a few Moments. Sure did ! know thee as the Angels do, I shou'd be fill'd with their Love, and readily dispos'd to their Ohedience, and spend my self also in thy endle se Praifes: And yet, O Lord, thou hast reveal'd those things to the Sons of Men, even those Mysteries of Love and Grace, that never entred into the Hearts of Angels: For thou haft fent thy deat Son to take hold of us, and to die for us, which he never did for Angels: And yet I have not loved thee with the Love of Men. O make me more ashamed, that after all thy Pains and Care thou should see so little of the Fruit thereof springing up in my Heart: And affist me with the Power of thine Almighty Grace, to fix my Eyes stedfastly upon thee, and to stay my Thoughts with thee, till a Sense of thy Love shed abroad in my Heart, shall change me into thy Likenels, And now, Lord, that I am going in a little time to commemorate thy Love in Christ Jesus, let not my ingratitude provoke thee to absent thy felt from me, but according to thy everlasting Covenant

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nant made with me in Christ Jesus, which is o dered in all Things and fure, be merciful to my Sins, and remember not mine Iniquities against me. Make me to know, that thou hast pardoned me, by disposing me to the Love of thy holy Nature and Will, and by working in me a Conformity unto thy felf in all Things; that I may truly hate whatfoever is Evil, and most affectionately cleave unto that which is Good : Help me to exercise Righteousness, Charity and Meekness to all Men; To possess my Soul in Patience, and to be contented with my Portion, which thou art pleased to allot me in the World. Enable me to be much in Prayer, and in every Thing to give Thanks, which is thy Will in Christ Jesus concerning me. Fit me for my Departure out of this Life, and for whatever thy wife Providence shall order for me, while I stay in it : Guide me in all Things here by thy Counsel, and prepare me thereby for thy everlasting Glory. And, O that the nearer I approach to it, the brighter a lively Sense thereof may shine in my Heart. And that I may now begin the Work of it in my Approaches to thy Table, by praising thee in the Company of thy Saints here, until I come to praise thee with the Spirits, of just Men made perfect for ever. For the fake of thy dear Son, e.c.

Here if thou hast time, thou may'st use the Collist for the Day, and also the Litany, after which conclude thus: The Lord J sul Christ be with my Spirit; in whose holy Words I farther recommend my self to thy Mercy, praying as he hath taught me, Our Father, &cc.

A Meditation for Wednesday Evening; Preparatory

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Onlider, O my Soul, as that thou now drawest nearer to the Table of the Lord, fo it concerns thee to examine thy own Heart, to fee for what End it is that thou defireft to go thither; and what it is theu oughtest to do whilst thou art there. Is it not one End of thy going thither, to admire the greatness of the Love of God in giying his Son to us, and the greatness of the Love of Jefus, in giving himself for us? And is not another End of thy going, to offer up an Oblation to the Father and the Son, for his inestimable Love, in giving his Blood a Ransome for us? And then to offer up our Souls and Bodics as a living Sacrifice to him in Love, which is our reafmable Service? Is it not also to represent unto God, what his Son hath done for us, and humbly to hope in him for all the Benefits of his Death and Passion? And is it not another End of thy going, that through the Vertue of his Death and Resurrection, thou may'ft, be enabled to over come the World, and to receive further Testimonies of his Love; and stronger Desires after the Consummation of it in Heaven? And is it not likewise to unite our Hearts in Brotherly Atfection to all the Faithful Servants of God, and to rejoyce in the Holy Communion of Christ and his Saints? But who, O my Soul, is sufficent for these things? And who, O thou bleffed Lamb of God, that takest away the Sins of the World, can have a Heart disposed to do all this without thee ? d Mess

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thee? To thee therefore do I come. O Lord, that I may obtain S rength to do all this : Could I have seen thee hanging on the Cross; or if thou wouldst appear to me, as thou didft to Saul, in a Light above the Brightness of the Sun; or if the Heavens were open'd, and I could fee thee, as St. Stephen did, what holy Affections would it, raise in my Heart! Of en thine Eyes, O my Soul, even the Eyes of thy Faith, and believe and love, and thy Joy will be full. For when thou halt appear at the Lord's Table, in the affembly nd Fellowship of them that shall meet together in his Name, he will be there in the midft of you, according as he has promis'd: For he represents himself to thee, O my Soul, in these Signs of his Body and Blood; and there thou may'st behold him as he is the Word made Flesh, and as he was eircumcifed and fulfilled, the Law under which he was born that he might be a pure and unfpotted Offering to God: There thou may it see how, cruelly he was whipt and scourged for thy fake, how he suffered on the Cross, how his Body was broken, and his Heart's Blood pour'd out to reconcile thee unto God; and then sure thou canst not but come, with a thankful and with an humbleand devour Heart and Affections, bitterly bewailing thy Offences, and chearfully refigning thy felf to his Will, and joyfully hoping for his Mercy.

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A Prayer preparatory to the Holy Sacrament for Wednesday- Evening.

O God, the Father of Heaven and Earth, have Mercy upon me, for thou, O Lord, knowed my Down fitting, and my Up-rifing, and under standest my Thoughts afar off, thou compassed my Path and my Lying down, and art acquainted with all my Ways, so that there is not a Word in my Tongue, nor a Thought in my Heart, but lo, O Lord, thou knowest it altogether: And with what awful fear and trembling then ought I m approach unto thee, and come into thy Presence, even though I knew nothing by my felf, how much more when my own Heart condemns me in every thing I do, to have fallen short of what Tought to do? O what reason have I to be ashamed, that I have lived to many Years before le ver feriously so much as thought of my Duty to wards thee! And fince, through the enlightning of thy good Spirit, I have been instructed in the Knowledge of thy Will, and devoted my felf to thy Service, what poor Improvements have made therein? And tho? I have receiv'd innu merable Bleffings from thee? yet, O thou God of my Life, in whose Hand my Breath is, and whose are all my Ways, how little have I glorified thee; And what reason have I to blush, that now I have brought my Heart before thee, with so little Sense of that Love which thou hast magnified at so great a rate! But in the midst of all those Discouragements which my own Unworthines represents to me, it is yet some Comfort, OLord that

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that thy All piercing Eye, which fearcheth into the ismost Recesses of my Soul, sees a sincere De. fire there, to be what thou wouldst have me be, and to do what thou wouldst have me do: And also a stedfast Resolu ion, thro' the Assistance of thy good Spirit, to grow in G ace, and in the Knowledge of my Lo d and Saviour Jesus Chrift: It is in my Heart, O Lord, to renew my Covenant with thee, and to engage my felf afrelh in thy Service; truffing that I have a good Conscience in all Things, willing to live honestly: Seeing therefore that thou haft been pleased to declare that thou wilt not quench the smoaking Flax, nor break the bruiled Reed, I beseech thee graciously to accept and encourage those beginnings of Grace, that thou haft wrought in me. And when I shall come to thy Table, to receive there the Pleasures of thy Love, let me feel the divine Presence with me, enlightning my Mind with a clear Sense of the exceeding Greatness of thy Love, and raising in me worthy Thoughts and Affe-Elions towards him, who has b ught me with the Price of his own most precious Blood; engaging my Will more firmly unto thine, as d working in me a perfect Resignation unto thy good Pleasure, in all Occurrences whatfoever, that for his holy Communion to which thou hast invited me, may fir up in me a greater Care, Diligence, Zeal and Fervency in well-doing. To which End, affift me, I beseech thee, in every Part of this Duty, that I may remember the Sufferings of the Lord Jefus, so as to be crucified with him; and his greater Love towards me, fo as to love him with all my Soul, with all my Might, and with all my Sirength,

Strength, and my Neignbour as in, the New Covenant he has made in his Blood, fo of the New Covenant he has made in his Blood, for of the New Covenant he has made in his Blood, for of the New Covenant he has made in his Blood, for of the New Covenant he has made in his Blood, for of the New Covenant he has made in his Blood, for of the New Covenant he has made in his Blood, for of the New Covenant he has made in his Blood, for of the New Covenant he has made in his Blood, for of the New Covenant he has made in his Blood, for of the New Covenant he has made in his Blood, for of the New Covenant he has made in his Blood, for of the New Covenant he has made in his Blood, for of the New Covenant he has made in his Blood, for of the New Covenant he has made in his Blood, for of the New Covenant he has made in his Blood, for of the New Covenant he has made in his Blood, for of the New Covenant he has made in his Blood, for of the New Covenant he has made in his Blood, for of the New Covenant he has made in his Blood, for other heart, and all defined he has made in his Blood, for other heart, and all defined he has made in his Blood, for other heart, and all defined he has made in his Blood, for other heart, and all defined he has made in his Blood, for other heart, and all defined he has made in his Blood, for other heart, and the heart has blood here. Strength, and my Neighbour as my felf; and fo as to have his Laws written in my Heart, and al the precious Promises he hath thereby sealed to all those that by a lively Faith are enabled to lay H hold upon him. Hear, O Lord, and help, and answer for Tesus Chrift's fake, to whom, with the Father, and the Holy Spirit, Oc.

Our Father, &c.

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Thursday's Devotions.

Meditation Preparatory to the Holy Satrament, for Thu Iday Morning.

My G d, the more I confider of the Invite tion thou haft made me to be a Gueft at thy Table, the more I am aftonish'd at the Greatnel of that Love of thine to so unworthy a Wretch a I am, that cou'd no fooner begin to go, than I be gan to Sin against thee, and then, to add to my niquity, the older I grew, the more perverse have my Ways been before thee : Yea, those very Mercies that I have received from thee, have used in the Service of Sin thy greatest Enemy And yet that thou shouldest not only fave me from going down to Hell but give thy holy Son to die for me, and to reconcile me to thy felf, and bring me to Heaven; and then to invite me to thy Table, to give there the Earnest of this thy Love ! This is Grace beyond Expression : Whend is it, O Lord, that fuch Honour as this should be put upon me, that I should be called one of the Children, one of thy Suns! If David thought , alghon 6

fo great an Honour to be called the Son-in Law of the King of Ifrael, what Honour is it to be adopted into the Family of the King of Heaven!
Well may I say, with that Man after thine own Heart, Whom have I in Heaven but thee, and there and is none upon Earth that I destre in Comparison of the thee! My Soul would fain thirst after thee, and not be satisfied without the Enjoyment of thee: O that I had the Wings of a Dove, for then would I fly unto thee, and be at rest. O my God, what an Expence of Love and Mercy hast thou been at for me? And yet all that thou defireft of me, is, that I should love thee, and that all the Services I offer to thee, should proceed from the Love of thee; that in this Love I might for ever enjoy thee, and be where thou art, that there I might not only behold thy Glory, but be glorified for ever with thee. O Lord, when I reflect upon the Depravity of my Nature, which having in it the Principles or Seeds of Death, would of it felf reduce me unto Dust, and how many Dangers befides I am exposed to daily, not only temporal, but spiritual, and eternal; I cannot but justly infer, that the same Almighty Power of thine, which does not only thus preserve me, but gives me all Things richly to enjoy, does still secretly support and uphold me; or else I should have perished long ago: For in the midst of so many : to and great Dangers, it would be impossible for and great Dangers, it would be impossible the me to stand one Moment, were it not for thy end Protection, and Defence, O Lord: Suffer me not therefore, I beleech thee, O thou God of all the my Mercies, to forget and over-look the Blessings of Immunity and Preservation, which can never enough

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enough be remembred and acknowledged by me, th who daily dwell under the Defence of the most up High, and abide under the Shadow of the Almighty; for which gracious Defence and Prot fron of me the Night past, thou oughtest, O my Soul, to give Thanks unto God in a particular Manner, as being thereby brought near in er to that approaching Day in which thou art invited to the Table of thy Lord, even into his Banquerting House, where thou expectest to meet with Love, and where thou oughtest to offer up thy felf to him in Faith, and Hope, and Love, and holy Obedience, who has offered himself up to God for thee through the eternal Spirit, to redeem thee from all Iniquity, and to reconcile tiee to God; who, tho' before was such a confuming Fire, that there was no approaching to him, is now thro' the Virtue of this bleffed Sa. New crifice, attoned unto thee, and become both a jul Par God and a Saviour.

A Preparatory Prayer for the Holy Sacrament, for Thursday Morning.

MOst gracious and bleffed Lord God, it is apwn good Thing to declare thy Loving kindness mag in the Morning; and surely, O Lord, it is but urns Just, that these that experience thy Goodness e on, very Night, in the Mo ning should diect their Vill Oblation of Praise and Thanksgiving unto thee, and and should look up; O how great is this Good Clin prepared for them that fear thee before the Chil ffee dren of Men! O Lord, should I, thy poor Worm one thi

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this Morning before thee, go about to number up thy Mercies towards me, they are more than can be reckon'd : For thou haft posses'd my Reins, and cover'd me in my Mother's Womb; yea, my Substance was not hid from thee when I was made in the fecret, and curiously wrought in the lowest parts of the Earth : Thine Eyes did see my Substance, yet being imperfect, and in thy Book all my Members were written, which in continuance were fashioned; when as yet there was none of them. I have reason therefore to praise thee, being then fearfully and wonderfully made: marvellous are thy Works, O Lord, and that my Soul knowest right well. And if there be such curious Workmanship expressed in the Formation of my Body, as appears by the various Wreathings and Intertexture of the Muscles, Nerves, Veins, and Sinews throughout all the Parts thereof; how much, O Lord, am I bount o adore thee, for that Breath of Life which thou hast been pleased to infuse into me, by which I became a living Soul! in which its first Origihal, it came out of thy Hands, was a Ray of hine own Glory, and a living Spark from thine a pwn immortal Brightness, created after thine own es mage in Righteousness and true Holiness; and out urnished with those Intellectual Faculties of Rea. eit Vill, and to discern between Good and Evil; od. Cling freely, to choose the Good, and to refuse has ne Evil; Endowed also with divers and various hil fections, whereby it was enabled to ferve and orm unour thee; and to love thee as the only chief Good thi

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Good, and to enjoy thee as its chief End, and ultimate and supream Happiness. But, O how a shamed and confounded in my self ought I to be before thee, O Lord, that by hearkning to the falle and lying Infinuations of the Tempter, I have fallen from that Uprighteoufnels and Integrity wherein I was created, and have hereby defaced thy Image, and altogether corrupted that noblest Piece of heavenly Architecture; and made my felf thereby liable to thy just Wrath and Vengeance : But here again, O Lord, thou hast in troduced such a new Scene of Love and Grace, as calls for the highest Praises and Adorations of my felfin all Mankind, unto the utmost Ages of Eternity; that after I had wilfully destroy'd my self, thou should'st be at the Expence of infinite Wildom, and Love, and Grace, to find out for me a Way of Salvation: And, O what Tongue of Man or Angel can sufficiently express the Glo ry of thy Grace, in this unfathomable Love of thin in fending thine own Son into the World, to die for me, that I might live; and to be made! Curfe, that I might come to be an Heir of ever lafting Bleffedness! but yet this is not all, thou half not only fent thy Son Jelus to blefs m, by turning me away from mine Inipuities, but had also provided an heavenly Banquet, as an Earnel of his Grace and Pavour, and hast invited me to it: And now, O Lord, what wait I for? Even in methole gracious Dispositions and Qualifica Series, which may make me for the fresh Influences of the holy Spirit, to work tions, which may make me a worthy Receiver her may not be in vain to me. And, @ my deare hat Eord

Lord, who hast thus freely come down from the Throne of thy Glory, and done and suffered so much for me, suffer me not, I beseech thee, to defear, as much as in me lieth, thy End and Delign in all this, which was to fee the Travel of thy Soul, by purchasing to thy self a peculiar People, zealous of good Works. Of which Number, O Lord, grant that I may be one, for Jesus Christ his fake, to whom, with thee, O Father, and the Holy Ghost, be all Honour and Glory, both now. and for ever. Amen.

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A Meditation for Thursday Evening; Preparatory to the Hily Sacrament.

A Ethinks, O my Soul, I hear my Lord's Invitation founding in my Ears; and faying to me, Come, O my Friends, and eat of my Bread and drink of the Wine that I nave mingled : And shall I reject such an Invitation as this, and not readily hasten to that Feast he has so lovingly drepared? Behold, O my Soul, how ready thy Lord is to meet thee, bringing Heaven it self along with him, to entertain thee, O then, my Soul, let us act rationally; and renounce the trifling. Vanities of this World, to be made Partakers of his substantial Joys. Tho' thou could'st amass all, the Treasures of the World together, yet there is ven a Time a coming wherein they wou'd be of no Service to thee; for Riches profit not in the Day. of Wrath: When thy Lord shall sit upon the Throne of his Glory, and all Nations be summond before him, when the Earth, and all the works hat are therein shall be burnt up, and the Ele-Cord ments

ments themselves shall be dissolved with fervent Heat, how much better would it be to be a Friend and Disciple of Jesus, than tobe the greatest Prince that ever sway'd a Scepter ? And wilt thou now, O my Soul, flight his Love and the Offers of his Grace, and make light of that Provision that he has made for thee! How ingrateful, as well as ruinous and destructive, will fuch a Carriage be! Consider therefore a little, O my Soul, what they do, that neglect to go to this Table of the Lord, and make flight of the heavenly Provision there prepared for them: They slight the boundless Love of the eternal Father, who gave his only and beloved Son to die for us; they value not the Love of their kind and merciful Redeemer; whilst they have no esteem for the Blessings purchaled by him: And the sweet and saving lafluences of the holy Spirit, are set at nought, and flighted by us, whilft we take not the proper Means to possess them. O how great will their Condemnation be, that are found in such a Fram, and who trample under Foot the Blood of the Son of God, and despise the precious Blood of the Son shed for them; yea, that was shed for the Remilfion of their Sins : For furely Hell it felf has nothing more ungrateful. Did I say more ungrateful! I may fay not fo much: For had that Enemy of Mankind but the least Hopes of a Redeemer as we have, he'd prize that Mercy at another Rate than we do: But he is justly left to perish in his Sin. For our Redeemed took not hold of Angels, but of the Seed of Abraham : And ought nor then, my Soul, fuch a distinguishing, and a peculiar Love as this, engage us to a ready

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and willing Obedience to all his Laws and bleffed Institutions? 'Twas the last Charge that our Lord left us when he was entring upon his Paffion for us, that we should celebrate his last Supper, and as often as we do it, to do it in Remembrance of him: And if he had commanded us the hardest and most self denying things, could we have denied it to a Love like his! Should we not have run any Hazard, and ventur'd on the greatest Difficulty for one, to whom we were so much obliged as we are unto him, that has not fpared his own Life for us? How much more, then, when what he requires, is a Duty so easy and so pleasant? For did our bleffed Lord take Gaul and Vinegar for us; and shall we at his Command, deny to eat and drink Bread and Wine at his Table? And that too, when that Bread and Wine is by his Appointment made a Symbol and a Pledge of his dying Love to us! And when the Bread shall be a Memorial for us, of his Body that was broken, and the Wine of his Blood that was shed for us? O never let us hesitate ab ut our Obedience to an Institution so pleasant for us, and so beneficial to us: But rather let us fay, We will take the Cup of Salvation, and praise the Name of the Lord: Pardon me, O Lord, that I have been so ungrateful to thee, and so sensless of my own Weltare and Advantage. And for the Time to come, I humbly befeech thee, to enable me by thy Grace, to come prepared to thy Table, and often to offer up my felf a Sacrifice unto thee, and there by profess my Faith in a crucified Saviour, and there beg thy Affistance against all the Temptations wherewith I am affaul-

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A week's Preparation

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ted; and that thou wilt conduct me through the difficult Paths of this present Life: And that it will please thee to accept of my Addresses and Praises through the infinite Mercies of the Son of thy Love, Jesus Christ. Amen.

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A Prayer for Thursday Evening: Preparatory to the Holy Sacrament.

B Leffed and gracious G O D, the Eterra' Fountain and Father of all Mercies, and Comfort of all that call upon thy Name in Truth: Thou halt concluded all under Sin, that thou mighteft have Mercy upon all : Look down upon me, O Lord, and have Mercy upon me, lying in my Sins and Blood, in Shame and Mifery; and as a Confequence thereof, in the Fear of thy Wraty which I have juftly incurred thereby : But as the Kings of Ifrael were reputed merciful Kings, fo thou the God of Ifrael, art truly a merciful God : And though I have grievously sinned against thee, jet bleff d be thy Name, there is Forgivenels with thee that thou may'ft be feared : Lord, it had been Mercy indeed, and sufficient for such a Wretch as I am, if thou hadft been pleas'd to fhew but so much Compassion upon me, as that thou hadft not fuff red me to become extreamly miletable : And what could I have expected from thy Goodness? But that thou shouldst design to advance so wierched a Creature as I am, who know not how to value and esteem thy Benefits, to the State and Dignity of thy Children, to make me like thy felf in Righteousnels, Goodnels and Truth, and at last to give me a blessed Immortality

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he lity in Soul and Body : O how aftonishing is this Love which thou hast shewn me, in the Son of thy Love, the Lord Jesus Christ! I am afhamed to think that this Grace hath waited fo long upon me, and not been better entertain'd and improv'd by me, That my Apprehensions of it are still so dull, my Reasonings of so little Force to constrain my whole Soul to love and delight in thee, and to live to thee for ever. I most humbly flee to that Grace which hath abounded thus towards me, for the Pardon which thou hast promis'd to those who yield themselves up to be govern'd by thee. O let not thy unwearied Goodness be provok'd to cast off the Care of me. But continue to hold before mine Eyes thy Love in Christ Jesus; that I may abandon every evil Way, which is inconsistent with the Enjoyment of thy Favour and Happiness. And, O that the Faith of Christ which thou hast already planted in my Heart, may take a deeper Root, that I may constantly reverence him, and religiously keep his Commands, and make him my Hope and Trust, and love his Appearing, that I may then be found of him in Peace. And now that thou hast invited me to thy holy Table, Lord, fill me with fuch holy Affections, and fledfast Resolutions, that I may know that I love him, and rejoyce in hope of his Eternal Love to me. Oler nothing interpole, when I am at thy Table, to hinder the Effect of these holy Defires, that no Cloud may arise in my Mind to obscure my Sight of thy Love! And that no vain Thought may draw me aside from meditating on thy Death and Passion. But let my Prayer come before thee as Incense; and the lifting

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lifting up of my Hands this Evening, as the Evening Sacrifice, Amen. Our Father, &c.

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Devotions for Friday.

This Day is proper to be set apart as a Day of Fasting and Abstinence; and after your Morning Prayers, it will be necessary to call your self to a particular Account concerning your Sins, examining what you are more particularly addicated to, and to which you are most liable by reason of your Callings; and make use of the Hands of Examination before mentioned to this End: Making use also of the Prayers before and after Examination. After which thou may st use the following Meditation:

A Medication on the Passion of our blissed Lord, for Friday Morning.

O My Soul, thou art now in a short Time to come to the Table of the Lord, there to commemorate his Death and Sufferings, will it not therefore be proper and needful to take a View of them before thou goest thither; Behold him sirst then in the Garden, where whilst his Disciples slept, he selt that grievous Agony that caus'd him to Sweat, so as never any sweat before him: It is common for Men indeed to sweat upon some extraordinary Exercise of Fear, or the seeling of some uncommon Pain, but what are those Sweats, O my Soul, to that of thy dear Lord in the Garden, under a sense of a Divine Wrath for thy Sins, because he had then taken them upon him; and

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and not only thine, but the Sins of the whole World? Which was a Burden so great, as would have crush'd all the Angels in Heaven into nothing, under the Weight thereof: Well then, might my dear Lord cry out, My Soul is exceeding forrowful even unto Death ; infomuch, that his Human Nature had a fort of Recoiling at it, which made him fay, Father, if it be possible, let this Cup pals from me: And tho' he over came his Natural Reluctance by the Power of his Godhead, yet was his Agony to great, that he fweat Drops of Blood, instead of Sweat; his precious Blood issued forth at all the Pores of his facred Body, until he feem'd to be all over nothing but Gore Blood. Confider. this, O my Soul, and see if thou canft forbear bleeding within meat the Sight thereof! O who would hug hencef reh his Sin in his B fom, which caus'd our Saviour to sweat Drops of Blood! and yet his bloody Sweat and Agony he suffer'd in the Garden, discouraged him not from going thro' with the Work which he had underraken : For when Judas came to betray him, and the Jews to seize upon him, which he knew well enough, he asked them, Whom feek ye? And they having answered him. Jesus of Nazaresh: He told them boldly, I am be: Thus exposing himself to their Rage and Fury; that he might finish the Work he came to do. Behold him next, O my Saul, rudely bound, who came to fet thee free, and dragg'd from Place to Place, and then behold him ftript, ty'd to a Post, and whip'd like a vile Slave: And yet this bleffed Son of Gud underwent, and hore all this with an infinite Patience and invincible Magnanimity, For as a Sheep before ber Shear-

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he in the least seek to save himself, for he hid ar not his Face from Shame and Spitting, but gave Is his Back to the Smiters, and his Cheeks to them in that plucked off the Hair. After having beheld to him thus beaten, buffeted, and abused with all manner of contumelious ulage, behold him ftretched out upon the Crose, where his facred Handi and Feet are nail'd, and his precious Head crown'd only with a Wreath of prickling Thorns, which pierc'd him with a thousand Wounds at once. Be hold him thus, myScul, suffering a painful, shame ful, lingring Death, and hearing him crying out, My God, My God, why haft thou for faken me? And then fee if there be any Sorrow like to his Sorrow; or any Suffering like to his Suffering : And is this He whom my Soul loveth? Is this my dear Jesus? Is this he who is fairer than the Children of Men ? How is it then that his Vilou is marred more than any Man, and his Form non shan the Sons of Men? Yes, Omy Soul, this is He; and all this, and more, even Death itself, he willingly fuff red for thy take; For had he not been willing, he could but have pray'd his Father, and he would prefently fent more than twelvellegions of Angels to refcue him, even in his lowest Ebb of Humiliation. But when he faw that thy Redemption could not be procured with the Blood of Bulls and Goats, and that those Sacrifices and Offerings would not do, he crys out, exulting to his Father, Lo, I come! In the Volume of thy Book it is written of me; Yea, I delight to do thy Will, 0 God! And therefore had those that reviled him, when upon the Cross, saying, he saved others, him.

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himself he cannot save; but changed one Word, and faid, He faved others, himself he will not fave; they had spoken Truth : And surely then, in thus freely offering up himself, he ought to belooked upon by thee, O my Soul, as one alregether worthy, even tho' upon the Crofs, and in his lowest Estate of Humiliation: And thou canst not think otherwise of him, if especially thou wilt but suppose him speaking to thee from thence after this manner: Dear Soul, for whose Salvation I die, confider who I am, and what it is to . fuffer, and to what End : I am the eternal Son of God, whom the Angels of God adore; and s all the Host of Heaven's at my Beck ; yea, I thought it no Robbery to be equal with God; and yet I humbled my felf fo as to become Man, and affumed Human Nature, that I might make thee Partaker of the Divine Nature: I am infiinitely rich, for the Cattle on a thouland Hills, yea, the whole Universe is mine, and yet for thy fake I become poor: I am Almightyoand have all Power in Heaven and in Earth ; and yet have willingly made my felf weak, that thoumay the made strong; and have suffered my · felf to be overcome of my Enemies, that thou · mightest conquer thine; I have left my Robes of Glory, when before all Worlds I was Cloathed with Majeffy, and covered with Light as with as Garment; and am now only crowned with ! Thorns, and exposed to Shame and Nakedness, that thou may it be array'd in the Robes of my Righteousness, and crown'd with a Diadem of Glory: I am the mexhaustible Fountain of Joy, ' and Mappiness; and yet for thy sake am become · Subject: s A Week's Preparation

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subject to Pain and Misery, to Gref and Son row; that thou may'it be trangated to Fulneli of Joy, and to Pleasures for ever more. I am infinitely pure and holy; and yet am become a Sacrifice for Sin, to merit thy Pardon, and that thou may the come justify'd and fanctify'd there-. by. I am the A thor and Fountain of Life, the First and the Last; and yet I am willing here to fuffer Death, that thou may'ft inherit eternal Life. I am the only begotten Son of my Father, the Son of his Love, in whom he is wellpleased; and I always did the thing that pleased thim; and yet I now fuffer under his Frown, and the Withdrawing of his pleasing Counter nance, (which is ten thousand times more grie-. vous to me, than all my other Sufferings) that fo he may be reconcil'd unto, and well pleas'd with thee. And now, as nothing but Love, 0 . Soul, has made me thus to fuffer for thee ; for . there is nothing but Love that I defire of the for all my Sufferings : And I am fure, if thou lov'ft me, thou wilt be careful not to offend me; for thy Sins are more grievous to me than all my Sufferings : Then add not fresh Wounds o my Sorrows by thy Impenitence and Unbelief: . Deny not this Request to thy dying Saviout, . That as I have given my felf fer thee, fo thou wouldft give up thy Self unto me, by morrifying all thy finfu Lufts and Affecti ns, and retain . a lively Sense of what I have done and suffer'd for thee : And thou may'it commemorate my Death, to the Spring of everlatting Life and · Happinels; as my Body has been truly broke for thee, and my Blood poured out, fo do thou · do

to the holy Sacrament.

do it sacramentally, under the Types of Bread and Wine, as I my self did celebrate it with

' my own Disciples, just before my Patsion.

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And now, O my Soul! what canst thou reply to all that thy Lord has said to thee? Canst thou deny so reasonable a Request, as to give up thy self to him to be entirely his, who thus has done and suffer'd so much for thee? Methinks I hear thee answer, I am astonish'd, Lord, I know not what to say, nor can my Tongue express what my Heart seels. Lord, I will say nothing, but will answer only by Sighs and Tears, and with devout Affections by giving and resigning up my Soul and Body to thee, that I may be thine for ever; and so say with thy Spouse, My beloved is mine, and I am his.

A Prayer for Friday Morning, &c.

Heaven and Earth with thy Goodness, and makest the Out goings of the Morning and the Evening to rejoyce: Who is like unto thee, O Lord, who art a God glosious in Holiness, tearful in Praises, doing Wonders! The Heav ns declare thy Glory, and the Earth she wing thy Handy work: Look down upon me, O Lord, a Worm and no Man, who desire humbly to prostrate my self before thee, b gging of thee the Pardon and Forgiveness of all my Sins; all my vain Thoughts and Imaginations; which the more than I can number and express to thee, yet thou knowest them all, and all their Aggravations, which renders them exceeping sinful; for there is not a Wordin my Tongue, nor a Thought in my Heart, but

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but lo, O Lord, thou knowest it altogether : I befeech thee, blot them out of the Book of thy Rem. mbrance, and cast them behind thy Back : Let them not be feen any more in this World to shame me, nor in the World to come to condemn me. O let neither my Sine, that I have this Morning confessed before thee, nor those that I have forgotten, flop the Current of thy Mercy, fr. m running towards me; but let the Fountain that thou haft set open for Sin, and for Uncleanness wash me from all my Iniquities, and cleanse me from my Sins. O my God, let me be washed white in the Blood of the Lamb, and let the fearlet and crimfon Stains that Sin hath made in my Soul, he washed out: Nor let my Unworthinels prevent thy Merci s, nor provoke thee to Wrath, but rather for give my Sins, and blot out my Offences from before thine Eyes, for thy great Mercies fake. O Lord, I cannot but acknowledge and confe le again before thee, that I have been infenfible of thy Mercies, and ungrateful and unthankful for them; and in particular, that I have not been more hely, humble and penient, in my Behaviour towards thee. Pardon that black Sin of Ingratitude, which I have been too much guilty of by walking contrary to thy holy Will and Commandments: Lord, pardon me, that I have done fo little for thee; that I have loved thee fo little, albeit thou hast loved me so much, as to give thy Son, thy only Son to die for me. O Lord, ffrengthen, I be feech thee, my Faith and Hope in thee, and all my Love in thee, that I may bear thy Cross with greater Patience, and more Refignedness of Will unto thy felf, that fo, when I have finished the

the Work that thou hast given me to do, I may enter into the Joy of my Lord: Cloath me, I befeech thee, with the Wedding Garment of thy Son's Righteousness, and make me, tho' of my self a most unworthy, yet thro' thy Mercy, an acceptable Guest at thy Table; that I may not eat and drink my own Damnation, but that being strengthened in thy Faithand Fear, I may have my Pardon sealed, my Corruption subdued, and my Soul inseparably united to thee, that no Temptation may be able to dissolve that Union; until at last it be consummated in eternal Happiness, thro' the Merits of Jesus Christ my only and alone Saviour. Omen.

A M disation upon the Holy Sacrament for Friday Evening.

I Have been this Day, O my Soul, confessing my Sins, examining my Heart, and humbling my self in the Presence of the great God, and of his Son Jesus Christ, to whole holy Table thou knowest I am invited! And how can I escape the Wages of Sin, which is Death, eternal Death, as I have finn'd against an eternal Majesty, when God has said, he will by no means clear the Guilty! Sin leaves a Guilt behind it, and every Sinner is a guilty Person; and I have acknowledged my self such a one before the Lord this Day : How then shall I escape? Where shall I fly for shelter? Or to which of the Saints shall I call; Alas, my Soul, there's neither Saint nor Angel that can help thee in this Case: Noah, Daniel and Job, cannot deliver their own Souls. No, 'tis only the Angel

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gel of the Covenant, even Jesus Christ, the Lord of Saints and Angels, that can attone for Sin, and stand between an angry God, and a poor guilty and felf condemned Sinner : And even he, was fain to take our Sins upon him, and fuffer what we should have done, that so he might be able to deliver us; for the righteous Law of God was b. oken, and Justice must be sarisfied. And O my Soul, confider how all the Attributes of God are glo ify'd in this worderful Contrivance of the Redemption of Man by a Mediator! The Wife dom of God is exceedingly advanced hereby; the Redemption of fullen Man being such a Contrivance of Divine Wildom and Grace, that all the Angels of Heaven were at a loss to find out. And, O how gracicusty did Divine Love an . Grace shine forth in this Contrivance also! Love, both in Father, Son, and Holy Spirit; in the Father, ingiving his only Son to die for us; in the Son, in willingly undertaking this Work, and offering up himself; in the Holy Spirit, in sanctifying and applying the Redemption to the Souls of Men. And how his Divine Justice is glorify'd hereby, when the Eternal Sin of Gid must die to satisfie it? In whose Death, Justice triumphed more, and was more fully fatisty'd, that if all Mankind had for ever perish'd under the Stroke thereof. For there it had been fatisfy'd but by the Sufferings of Creatures : whereas it now receiv s its Sarisfaction from a suffering God; the Divine Nature affuming Human Flesh to suff r in, and taking Human Nature, in the Person of the Son of God, into a wonderful inseparable Union with it self. It is on this Account, my Soul, that the eternal Majesty of Heaven, justly offended with thee for thy Sins, is now atton'd, and being farisfy'd with that full price that Tesus paid for our Redemption is rec neiled to us; and tho' ajuftGod is become the Saviour of those poor, loft, undone and guilty Sinners that believe in Jesus. Here then, my Soul, is that City of Refuge, where thou may'ft be fafe from the Avenger of Blood: Fly to the open Arms of Jesus, and thou art there secure; for none can pluck thee out of his bleffed Hands: And has not he invited thee to his Table, and there provided for thee fuch Royal Dainties as Angels never were admitted to partake of? Go then and put on thy Wedding-Garments, even the whiteRobes of his Righteoufnels; and then thou needst not fear but he that has fo kindly invited thee thither, will make thee welcome there.

A Prayer preparatory for the Holy Sacrament for Friday Evening.

O Thou blessed and eternal Fountain of Mercy, thou delightest to pour out thy Blessing on the Poor and Hungry, even when thou sendest the Rich and those that esteem themselves sull, empty away: Look down upon a poor nothing Wretch, who has been emptying of himself before the blessed Majesty this Day: Spreading my Sicknesses before thee, that thou may't be a Physician to me; and laying open my Sores, that thou may'f heal them; and emptying my self of my Sins, that I may be fill'd with thy Righteousness: Send me not empty away, O Lord, nor suffer me to go without my Errand. I consess I have Reason to be asham' of

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my Confession, it has been so slight and homely, and fo little accompany'd, with that godly Sorrow, that ought to be the chief Ingredient in it. give, O Lord, for Christ's fake, what has been wanting in me; graciously work in me those Qualifications thou requireft of me, to make me a weethy Receiver at thy Table, and when I shall come thither, let that facred Institution confirm in me a Sense of the Love of Jesus to my Soul. Let the lively Representation of his broken Body, break my Heart before thee, for my manifold and great Iniquities. And let the pouring out of his precious Blood for my Redemption, cause the Waters of Repentance to flow out of my hard and flinty Heart; fo that I may truly mourn for what I have done against him, who was bruiled for my Iniquities, and wounded for my Transgressions. O thou that lovest Truth in the inward Paris, give me Sincerity of Heart and Soul in the Petitions I have put up unto thee; and open thou my Eyes that I may see it, if there be any evil Way in me; any Hypocrifie, any Pride, any Covetoulnels, any Impurity, any Hatred and Uncharitablen is, or any inordinate Affections what foever; that fo I may renounce them all, and unfeignedly refolve to do justly, to love Mercy, and to walk humbly with thee, O my God, Let thele Words of my Month, and Meditation of my Heart beacceptable in thy Sight, O Lord, my Strength and my Redeemer. And grant that when I come to thy Table, there to parrake of the Fatness of my House, I may feel my Affections fo ftrongly drawn fo th after thee, that I may be out of the Reach of the Temptations of the Devil; at least, that they may. Ry

for the holy Sacrament.

may never be able to prevail against me. O Lord, hear, and forgive, and hearken, and do according to thy infinite Mercies declared in Christ Jesus: To whom, with thee, O Father, and the Holy Ghost, be all Honour and Glory. Amon.

Saturday's Devotions.

Meditation Preparatory to the Holy Sacrament, for Saturday Morning.

WOuldst thou, O my Soul, come worthy pre-pared to the Table of the Lord? Consider then what it is; it is a Feast of Love. 'T was Love that made the Feast, and Love that made the Invitation to thee : and if thou bringest not Love along with thee, thou wilt not be a welcome Guest there: And fince 'tis fo, it furely will be very requ'fite thou try'ft thy Lave before thou goest thither; thy Love to Jesus, who hast thus invited thee. And if thou defireft to know whether thou lovedst him or not, consider how long it is since thou thoughtest of the best Friend thou hast in the World, and what thy last thoughts of him were ; Didst thou not very lately long for his Company, and wish the Time were come, wherein thou mighteft again enjoy him? Didst thon not count the Days until that happy Time, in which he promis'd to return unto thee? Or suppose him to be dead, with what Paffion dost theu fellew the Memory? He wart thou mov'd with the very mention of his Name? How glad to possess any Relick of him, tho' it be but his Shadow? Or how oft

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oft doft thou look upon that lively Picture of him in thine Imagination? And dost thou think it could fall to put thee in mind of what he left the in a Charge when he departed this World; Could thou forget the Legacies he left thee or the Inho ritance he bequeathed to thee at his Death? Now bring thy Love to Jesus to the Test, and tell me, O my Soul, how long it is fince Jesus was in thy Thoughts? Canft thou not tell? This argues little Love! Was there ever such a Friend as he, who dy'd that thou might'st live? He laid down hi Life for thee; and greater Love than this had no Man, that he lay down his Life for his Friend: Can any one pretend fo much to thy Love, or me rit from thee to kind a Remembrance? And jet Jesus has exceeded this Love, for he died to thee whilft thou wast his Enemy. And who evel died for the fake of his Enemies? O how pre cious should the Name of Jesus then be to thee! With what Joy should'st thou receive the Newson his coming to visit thee? How welcome must this Invitation be from thy bleffed Saviour whom if thou lovest they canst not but long to fee ; lill the Voice of thy Weil-beloved that calls thee 10 this Banquet of Love, and fays, Come, and fet by these sensible Signs that I have left to reprefent me, how much my Love to thee, hath made me fuffer for thee: Behold the lively Figure of my Budy and Blood, which was broken and shed to redeem thee: I have caus'd it to be made on purpole, that thou mightest not forget me. What now, D my Soul, doft thou answer to him ? Canit thou fay thou art impatient till to Morrow comes in which thou art to meet him at his Table; and that

for the boly Sacrament. that thou thinkest it long till thou may's go to his House; Or at least, art thou defirous to go and fee him fet forth crucify'd before thine Eyes? and what dost thou think of the Inheritance that he hath given thee? An inheritance incorrup ible, and undefiled, and that fadeth not away, reserved in Heaven for thee? Dost thou bel eve his Word, and expect not long for this Inheritance? Does the Faith of seeing and enjoying him cause thee to purifie thy felf, even as he is pure? If thou art in such a Frame of Spirit as this, O my Soul, thou may'ft aff re thy felf thou loveft Tefus; and this Love will make thee an acceptable Gueft at his Table; for Love is all that he defires from thee; and to have their Love enlarged and confi med to him, is one great End of this Divine Institution. Go then, my Soul, and shew the Faith thou hast in him, and the Love thou bearest to him, and tell him thou never canst be happy without him.

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A preparatory Prayer for the Holy Sacrament, for Saturday Morning.

O God the Father of Mercies, thou art good and dost good, and the whole Earth is full of thy Goodness, for thy Mercy reaches to the Heavens, and thy Truth unto Clouds: In nothing, O Lord, does thy Mercy and Goodness shine forth more resplendant than in this, that thou hast from the Beginning been in Christ, reconciling the World to thy self: And to confirm this Reconciliation to those who are the Subject thereof, thou hast called them to the Communion of the Body and Blood of thy Son, that Substance of the Pascal

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cal Lamb and true Paffover. And fince the Lamb Christ Jefus, is a Lamb without blemish, holy, pure and spotless; with what holy Hands and renewed Heart, ought I to receive this Food of Life, which came down from Heaven! Yet, Lord, how vi'e and polluted am 1! And how much does this week's Preparation need Repentance, and my Tears fall short of godly Sorrow! And yet, befrees the Infafficiency of my Repentance, (which I befeech thee OFather of Mercies, in the Blood of Jesus to pardon, how many other Sins and Infirmities am I like to being with me to thy Table, if thou, Lord, doft not remove em into the Land of Forgetfulpels! How deficient am I in my Zeal for thy Glory, and Low and Thankfulness to the ! And how wanting am I in that Charity and good Will towards all Mankind, which I ought to bring along with me ! Yes, that Trust and Dependance which lexercise in thy Mercy, how much Reason have I to fear it may be found Presumption? And though I have hither made Vows of better Obedience to thee, yet I am often breaking of them, has fufficiently inform'd me, that in my ownStrength, without the Affistance of thy Holy Spirit, I can do nothing. U that thou wouldest therefore, when I come to thy Table, make that O dinance a Means of ftrengthning me in the Performance of n. w Obedience to thee ! And, by the Power of thy Grace, keep me from future Back fliding. Make this bleffed Saerament (which, through thy gracious Affistance, I design to partake of the Dry following) a Featt of fat Things unto my Soul; and grant me thereby larger Communications of Grace and Comfort than I have yet received. And to that end, wash

wash me, I beseich thee, from all my Sins, in that Fountain which thou half set open for Sin and Uncleanness, which is no other than that ever streaming Blood of my dear Lo d Jesus: To whom with thee, O Father, and the Spirit of Grace, be Glory, Honour, and Praise, for evermore. Amen.

Meditation for Saturday Evening, preparatory to the Receiving the Holy Sacrament the next Day.

Thou art come, O my Soul, thro' the long Sufferings of God, to the close of this Week : and how unprepared art thou still for that holy banquet towhich thou art invited, notwithstanding all thy Preparations! And how much Dirt haft thou left behind thee, for all thy Care and Diligence to cleanse and purifie thy self! My Goodness is but like the Morning dew, and like an early Cloud, that foon vanisheth away : All my Defires are but meer Vapours, and my Love to Jesus, but like a sudden Flash that is gone presently; my Tears will hardly fill a Bubble, and my Sorrow is but as a transient Sigh : And, if I am my self ashamed of all that I do, how much more filehy and abominable must it appear to him, who is of purer Eyes, than to behold Iniquity? Therefore, O my Soul, it is good to take a Review of what thou hast done, and see whether there be not the Love of some secret Sin yet lurking in my Heart ; which if it be fo, will render all my Performances nothing worth : For if I regard Iniquity in my Heart, the Lord will not hear me : Is there no hankering after some one beloved Sin, concerning which thou may'st fay, as Lot of Zear, Is it not a lit-

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little one? If it be fo, thou art unfit for Communion with Jesus Christ, for he has forbid us, and therefore much less will he himself, have any Fellowship with the unfruitful Works of Darkness: And the holy Scripture plainly tells us. That there can be no Communion between Christ and Belial: It being utterly impossible that the Love of Sin, the Love of God, can dwell together in one And therefore go to God, O my Soul, and fay unto him, Lord, there is no diffembling with, nor hiding any thing from thee : for thou fettest mine Iniquities before thee, even my fecret Sins in the Light of thy Countenance: And therefore, if there be any fecret turning aside in my Heart from thee, or any Lust that I hide as a sweet Morsel under my Tongue, shalt not thou fearch it out, O Lord! For there is no Darkness nor Shadow of Death wherein the Workers of Iniquity can hide themselves from thee. And therefore, O Lord, that which I know not, teach thou me. And let this be my rejoscing, that in Simplicity and godly Sincerity I may approve my Heart unto thee. And help me, O Lord, that I may devote my I If, and all that I am, and have unto thy Service. And feeing I have been endeavouring to fearch my Heart, and meditate upon thy precious Death and Suff rings, Lord let not the weak D. fires and faint Resolutions vanish away in one Nights time, but I t them continue till I come to thy Table, and be strengthned and encouraged there, that so I may be able to difcern the Lord's Body in that holy Institution, to the Glory of thy Name, and the Comfort of my own Soul Amin.

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A Prayer for Saturday Night; Preparatory to the Holy Communion.

O Most gracious and blessed God, the God and Father of our Lord Jesus Chrift, and in and through him, I defire to hope that thou art my God and Father also! Have Mercy upon me, I humbly beseech thee, in and thro' thy only begotten Son, thro' whom thou grantest Forgiveness of Sins and everlafting Life ; and deliver me from that Weight of Sin which hangs upon my Soul; and which, unless thou deliver me, will fink me down to Hell, Inspire me! I beseech thee, with a Sense of thy Goodness, and help me so deeply to lay to Heart the Defign of thy Love, that I may be made willing to comply therewith. And I befeech thee, to preserve in me always such a lively Remembrance of my dying Saviour's Love, and the Engagement that it lays upon me to Holiness, that I may suppress all unruly Passions, and mortifie all inordinate Affections, and humble my felf before thee in a deep Sense of my own Vileness and Unworthiness; that I may come to thy Table the Day following (as thro' thy gracious Permission I design to do) and be a worthy Partaker of those heavenly Bleffings to which thou hast invited me. And when I am at thy Table, O Lord, feeding on that bleffed Food, which thou hast there prepared for me, wilt thou please to quicken the Graces of thy holy Spirit in me, that I may receive that heavenly Food with such sincere and hearty Devotion, that it may convey fresh Strength and Power into my Soul, and fit me for the Performances of all the

the Duties of holy Obedience which thou requirest of me; and that by my Obedience to this lait Command of my dying Lord, and commemorating his Death in this holy Supper, I may be enabled to do thy whole Will, and that with the same Chearfulnels, and Delight wherewith I receive the Pledges of his Love from him. To this end, O Lord I desire to lift up my Heart unto thee, and to approach near unto thee, that I may receive more sensible Communications of Divine Grace from thee : For the' I come not to thy Table truffing in my own Righteousness, yet I would trust in the Multitude of thy Mercies. I know ! am not my felf worthy to gather up the Crumbs under thy Table, yet thou hast told me in thy Word, that the Son of God died for Sinners, that they might obtain everlasting Life thereby : And thou art that God whose Property is ever to have Mercy, and to forgive, I do not doubt therefore, but that for Christ's fake, I shall be acceptable and welcome, though in myself an unworthy Guest to thy Table; and that being affisted bythy Grace I shall come to have my Soul nourished by his Fiesh washed and cleansed thro' his most precious Blood; and so, thro' Faith, I shall evermore dwell in him, and he in me. Amen.

And now, O Lord, fulfil the Petitions and Defires of thy Servants, as may be most expedient for me: The good Lord bless and keep me, and cause the Light of his Countenance to shine upon me, and give me Peace, through Jesus Christ

Amen.

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Sunday's Devotions. wor so bluode

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And thus having Performed your Week's Devotions, you will, thro' the Divine Blessing sind your self in a more prepared Frame of Spirit, for the Receiving the Holy Communion of the Body and Blood of Christ upon the Lord's Day: For which thou may'st make use of the following Helps; endeavouring by all Means to get thy Heart affected, according to the expressions thou soalt use.

When thou rifest in the Morning, say,
This is the Day that the Lord bath made; I
will rej yee and be glad in it --- I will go
into thy House, O Lord --- I will pay thee my
Vows which my Lips have uttered, and my Mouth
hath spoken; I will go unto the Altar of God,
unto God my exceeding Joy.

When then retirest into thy Closet, the following Medication will be proper.

A Meditation for Sunday Morning, before the Recei-

T His is the Day, O my Soul, that thou hast longed for, and wherein thou expectest to meet with thy Lord: And now surely it concerns thee to serve the Lord with Fear, and rejoyce before him with Trembling: But see that thy Desires do not stag and decrease, but that the nearest thou comest to the Table of the Lord, the stronger thy Desires grow; Canst thou say, with the holy Spouse, I am my beloved's and his desire is towards.

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sowards me ?"And, if so, then sure thy Desires should be towards him also : Come, O my Soul, and let us go to the Table of the Lord, for there he will give us his Love: Merhinks, I am already there, and hearing him fay to me, Come, ear, 0 Friend; drink yea, drink abundantly, O Beloved: I bave fent my Minister to call you to my House, and invite you to my Table which you fee is here Spread for you: It is well done that you are come, and I take it kindly to fee you here : The Reason why I invite you, is, that I may put you in mind of my Love, and that you may shew your self my Friend by a joyful Commemoration of it; and to make you more fensible of the Happiness I have purchas'd for you, by laying Obligations on you, to continue in it, and to impart unto you new Tokens of my Love, even the greatest Pleages that I can bestow upon you, assure you that I am your eternal Friend. Think not that it is only a little Bread and Wine that I fet before you, and that it is but poor Cheer that I have provided for you; but open the Eyes of your Mind, remember and believe what I have taught you; and then you will fee this is my Body which was broken for you, and this is my Blood which is fled for you; and on thefe I would have feaft together. Bebold here how the Spear pierced my Side; fee the Hole which was made by the Launce, when it pierced my very Hears: Do you difcern bow my Hands were wounded; how my Feet were bored, when I was nailed to the Cross for you? How despitefully was I used? How cruelly was I martyred and tormented? Besides all the Mockeries and Abuses, the Shame and Reproach, the Agony and Bloody Sweat which I endured to do you Service? Did I not love you, think you, when I suffered thus for you? Can you chuse but read the Greatness of my

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my Affliction which is writ in my most precious Blood? Can you doubt that you are dear unto me, when I have purchas'd you at so dear a Rate? Let these Wounds speak for me: Look unto them and then see what a vehemens defire I to had accomplish your Salvation! What Sorrow was there ever like unto my Sorrow? Or what Love was there ever like unto my Love? This broken Bread, and Wine poured out, tell you I have died for you, and what greater Assurance can your Heart wife of my Love? As the Father hath loved me, Jo bave I loved you: And all that I desire of you is, That you would continue in my Love, and if you keep my Commandments you foall abide in my Love, even as I have keps my Pather's Commandments, and abide in his Love. This is the Token I would have of your Kindness to me; ye are my Friends if you do what soever I command you. Nothing elfe do I request of you, but that you would henceforth live unto me who have died for you. And now, O my Soul, canst thou find nothing to return to fo gracious a Declaration of the Bowels of his Mercy towards thee? O will it be hard to tell him thy Heart, who bath so freely opened his to thee? Thou canst not sure be mute unless thou art a-Stonish'd and Struck dumb at the Greatness of his incomprehenfible Love.

What canst thou do less, O my Soul, than to acknowledge thy Unworthiness to be a Guest to so great a Person as he is! And then the Consideration of this Love should cause thee to come to his Feast with a thirsty Desire after it, like the chased Hart to the Streams of Water, and with an hungry Appetite, as a poor Man to a full Table, or one that is covetous, to an Heap of Gold: Yet still, O my Soul, thou must remember, that thou

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art but a Beggar; and the Defires, tho' fervent must be temper'd with Humility and Lowliness of Spirit; fo that the' thy bleffed Lord fay to thee this Day, as David to Mephibosbeth, Thou Shalt eat Bread at my Table continually thou Shalt always feast with me; yet it becomes thee to bow down thy felf, and fay as he there did . What is thy Servant, that thou foouldst look upon such a dead Dog as I am! It is roo high a Favour to Jup with thre, fince I am not worthy to pick up the Crumbs that fall from thy Table, The least of all thy common Mercies is 100 goed for me, bow foall I dare to approach to this Funess of beavenly Bleffings to which thou haft invited me; I bave sinned, I have finned, and am not worthy to be called thy Son, or to be a Guest at thy Table : Even in my very best attire, I am so ragged, that I am asbamed to fee my felf, and therefore how shall I appear before thee; O my Lord, I come meerly in Obediente to shy Commands : I bould not have prefumed to appear in thy Presence, but that thou badft bidden me : And should have been afraid to be feen in this Condition, but that I was more afraid to disobey thy Commands ---- Haften then, O my Soul, to the Table of the Lord; for fure he will not be angry with thee for obeying him, or be offended that thou comest at his bidding. yan O slot ob user it as sad !! tel nowledge thy Unworthiness to be a Guelt to

Lucron a Perford as he h ! And then the Confide.

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A Prayer for Sunday Morning, before the Receiving of the Hily Sucrament.

O Eternally bleffedandincomprehenfible GOD. who only art worthy to be praised; and had in honour of all thy marvelled Works: Thou art glorious, O Lord, in all thy Attribute; but there is none that thines with such Lustre in the Eyes of poor guilty self-condemned Sinners, as that of thy Mercy; in the Redemption of thy People, by the Blood of thy own dear Son, whom thou stast given to be a Propitiation for their Sins, O thou Father of Mercy, who hast thus given thy Son to die for me; and art this Day ready in thy Holy Sacrament to offer him to me again, I humbly adore thy Goodness; but am wholly at a Loss, when I should duly prize so invaluable a Mercy; For what am I poor unworthy Worm, that I should fit down to eat with thy bleffed Lord when the glorious Ang Is at adiffance adore and Pay him Homage? Why should I be admitted to feed upon his facred Body and Blood, when my Sins had a hand in all that he f ffered : So that I rather deferve to be rank'd among those that murdered him which was a Fact fo h rrid, that nothing but the Blood, which they fled could ever expiate? But fince, O bleffed Jefus, thou art exalted, that thou mayft show Mercy and hast signal zed thy Love in loving those that hate thee, and in faving their Lives who barbaroully took away thine, and accordingly callest to thy Spritual Banquet so unw rthya Wietch as I am, I'm ready to come at thy Command, but would fain come worthily; come fo.

fo as to have Fellowship with thee at thy Table, and would leave my Sins behind me, feeing it will be no Feaft for them, nor will it be for me, if I bring them with me; O Lord, be thou there. fore unto me a Jesus, and save me from my Sins: From the Filth and Pollution of them, and from the Guilt and Condemnation they have made me liable unto: Rid me of them, O Lord, for the time to come, for they have flain thee, and will flay me alfo, if they are suffered to reign in me. And do thou meet me in this Heavenly Banquet with a full Pardon of all mine Offences, and a perfect Cure of all my Infirmities, that I may becleanled by thy Blood, and fanctified and quickened by thy Spirit, and affured of that eternal Life, which thou haft promised to all thy Elect, All this I am affur'd thou art ready to do for me, if I come worthily; and therefore, O Lord, do I come unto thee this Merning, that I may come worthily; even that thou who art worthy, wouldst graciously please to make me worthy, through thy Worthiness; and that thou wouldst enable me acceptably to perform the Duties required of me at thy Table; that so I may enjoy all the Blesfings of it, and find and feel it to be a Communion of thy very Body and Blood: Help me, O Lord, to remember thy dying Love with living Affection to thee, and with a Heart truly thankful for thy Mercy, and entirely devoted to thy Service: And help me to fay, with thy Servant of old, I hate every Falle Way, but thy Law do I love. And let me find, when I shall be by and by at thy Table, that it is good to draw near unto thee; to which End flir up the Graces of thy le,

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Holy Spirit in me, that whilft the King is at his Table, my Spikenard, even the Graces of thy Holy Spirit may fend forth the Smell thereof; that they may fend forth an acceptable favour to thee, through Jesus Chrift. And help me, O Lord, to put forth Bowels of Charity and Compassion to all my Fellow Creatures that are in Diftress, according to my Ability, that my Faith may be feen by my Works: And that I may take care in every thing to keep a good Conscience void of Offence both towards thee, O God, and towards all Men. And let not my coming to thy Table, be unto Condemnation, but that I may receive Strength and Nourishment thereby, and be built up in my most Holy Faith, to the Praise of thy Grace, through Jesus Chrift. Amen.

Having thus finish'd thy Devotions at Home repair to the Church; and as thou art going, say,

O Blessed and merciful God, look down graciously upon me thy unworthy Servant, who am now going to the Habitation of thy House, and to the Place where thy Honour dwelleth, in order to approach thy holy Table, have Mercy upon me, O God, and parden me, though my Heart be not prepared according to the Preparation of the Sanctuary,

When you are entering into the Church, fay,

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I Will come into thy House, O Lord, in the Multitude of thy Mercies, and in thy Fear will I word ip towards thy holy Temple. Hear the Voice of my Prayer, O Lord, when I cry unto thee, when I list up my Hands towards the Mercy seat of thy holy Temple. I will wash my Hands in Innecency, so will I compuse thine Altar, O Lord.

If Divine Service be not begun, you may spend your Time in reading some of the foregoing Meditations, especially that on the Possion of our Lord for Friday. But if the Divine Service be begun joyn with the Prayers of the Church; and afterwards bear the Sermon with great Attention. And as soon as Sermon is ended approach towards the Communion Table, and, having placed your self conveniently, pray thus;

A Prayer to be faid when Sermon is ended, before the receiving of the Holy Sacrament.

O Most blessed Jesus, who once offeredst thy self for me upon the Cross, and now offerest thy self to me in this blessed Sacrament, receive me graciously to the Feast thou hast prepared for me: Tho' I am unworthy of the Crumbs

Crumbs that fall from thy Table, vet let not, I beseich thee, my Unworthines frustrate the Benefits of this thy inestimable Mercy to me: But help me now, O Lord, with a holy Confidence and Trust in thy Mercy to come unto thee, that I may be refreshed with this thy holy and beavenly Banquer, and find the saving Efficacy of thy Fiesh and Blood; of which I am now about to receive the Pledges, Illuminate my Underflanding with a Beam of thy Light, that whilft I receive the Bread and Wine, I may apprehend by Fairh how thy Body was broken, and thy Blood shed for my Sins; and so may fensibly feel my Soul enlarged with Love to thee, and fervant Defires after the everlafting Enjoyment of thee. O Lord, have Mercy upon me, increase my Faith, confirm my Love, and quicken my Affections. Give me Faith in thy Promises, Love to thy Members, and Thankfulness for this inestimable Favour thou vouchfafest me, for the fake of Jesus Chrift, thy only Son, and my alone Saviour. Amen.

A leli shir est me of thee, O Lord; and of thine

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Before

Before the Minister is engag'd in the Prayers of the Church, if thou hast Time, thou may's use the following Ejaculation.

radionist in the medical Thou bleffed and immaculate Jesus ! Thou God of eternal Excellency, and Lord of all Perfection; thou art fairer than the Children of Men, thou art altogether lovely; and, O that I were also altogether Love : My God, I defire nothing but to love thee; and to be beloved of thee; for whom have I in Heaven but thee; and there is none upon Earth that I defire to love more than thy felf: For thou art the Sum of my Thoughts, and the only ravishing Object of my Affection: I can contemplate nothing but thee, nor admire any thing but thee : Nor do I think my Soul straitned in being confined to thee, but abundantly enlarged; For thou art that Fountain of infinite Folnels that fileth All in All.

When you are making your Offering, Say,

A LL things are of thee, O Lord, and of thine own have I given thee? And hope that thou, O bleffed Lord, who didst accept the Widow's two Mites, will also accept of that which I have given.

7

When thou hast received the Bread from the Minister, and he has concluded with these Words, Feed on him in thy Heart by Faith, with Thanksgiving say.

I Thank thee, O Lord, that thou hast given me this Pledge of thy Love, and thus fed me with the Bread of Life; for I believe, O Lord, that thou art that true Bread that camest down from Heaven, who being received into my Heart, will by Faith, nourish me unto eternal Life.

After thou hast received the Cup, and the Minister has concluded with these Words, And be thankful, say,

O What Thanks shall I return unto thee, O Lord, who tookest thy self the bitter Cup of Vinegar and Gall, and that more bitter Cup of Divine Wrath, and yet givest to me the Cup of Salvation, having shed thy precious Blood for me! Glory, Honour, Blessing and Praise be unto thee, O Lord, for this wondrous Grace: O that I may henceforth live unto thee, who hast thus shed thine own Blood for me; and caused me to drink of this Fountain of living Waters.

After you are gone from the Lord's Table to your Seat

B Lessed for ever be thy holy Name, O Lord, for thy Super abounding Mercy and Grace in the Son of thy Love, who hast thus made for me such a Feast of fat things, and of Wine on the Lees well refined. Blessed be the Lord, who hast thus taken me into Fellowship and Communion with himself, and with his Son Jesus Christ, through the Spirit, Glory be to the Father, Son, and Holy Ghost,—It is my Joy, O Lord, and highest Satisfaction, that I am beloved of thee, and that thou hast vouch-safed me the Tokens of thy Love: Pteserve me for ever therein; and for that end, preserve in me the same Thoughas, Resolutions and devout Aff. Ctions, which now I feel in my Heart.

I will fing of the Marcies of the Lord for ever; with my M uth will I make known thy Faithful-

ness to all Generations.

God is greatly to be feared in the Assembly of his Saines, and is to be had in Reverence of all them that are about him.

Bless the Lord, O my Soul, and all that is with

in me, bless his holy Name.

Bless the Lord, O my Soul, and forget not all his Ben fits.

Who forg verh all thy Iniquities? who healeth

all thy Difeafes.

Who redeemeth thy Life from Destruction; who crowneth thee with Loving kindness, and tender Mercies.

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My Mouth shall speak the Praises of the Lord for ever, and let all F'esh bless his holy Name for ever and ever. Amen.

A Prayer to be faid at Home, after the Receiving of the Holy Sacrament.

BLeffed for ever be thy great and holy Name, O thou Father of Mercies, and eternal Fountain of bleffedness, who bountifully communica. ted thy Bleffedness, and every where over flowest in thy Mercies to all thy Creatures, but more especially to the Sons of Men, who are surrounded with an Ocean of 'em, the Bounds of which there is none can see, and the Depth whereof there's none can Fathom: I, thy poor unworthy Servant before thee, praife thy holy Name, that thou haft this Day made me glad with the Gladness of thy Chosen, and feasted me at thy Table with the fat Things of thy House, and with Wine on the Lees well refined; even with the Pledges of the dying Love of my Redeemer. I am come, O Lord, with humble Acknowledgment, and fuch Returns of fervent Love and fincere Affection, as I am able. to thy Divine Majesty. Accept, O Lord, I beseech thee, of my Vows at the Holy Table, to render unto thee better Obedience. And bestow upon me-I be feech thee, fuch a wife and confidering Heart, that my Thoughts may fink deeper into that vaft and boundless Ocean of thy Mercy. O that the Love of God my Saviour, who hath done such great Things for me, may be for ever more and more admirable in my Eyes; all that I have done,

a week's Preparation

or can, is too little to give thee: I can love thee but a little, and serve thee but a little; and therefore would rejoyce, that all the World would love thee, and worship thee, and glorisse thy Name: Let the People praise thee, O God; yea, let all the People praise thee: For thou only dost wondrous Things: And let the whole Earth be filled with thy Glory. Amen and Amen.

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